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ECLECTIC REVIEW

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JANUARY — JUNE.

Φιλοσοφίαν δὲ οὐ τὴν Στωικὴν λέγω, οὐδὲ τὴν Πλατωνικὴν, ἢ τὴν Ἐπικουρεῖον τε καὶ Ἀριστοτελικήν· ἀλλ' ὅσα εἴρηται παρ' ἑκάστῃ τῶν αἱρεσέων τούτων καλῶς, δικαιοσύνην μετὰ εὐσεβοῦς ἐπιστήμης ἐκδιδάσκοντα, τοῦτο σύμπαν το ΕΚΛΕΚΤΙΚΟΝ φιλοσοφίαν φῆμι. — CLEM. ALEX. *Strom.* L. 1.

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ECLECTIC REVIEW

For JANUARY, 1842.

Art. I. *On the Importance of a Proper System of Academic Training, as tending to facilitate Ministerial Devotedness; being the substance of an Address delivered to the Constituents of Spring Hill College, Birmingham, on the Evening of the 22nd of June,* 1841. By W. Lindsay Alexander, M.A., Edinburgh. 8vo. pp. 44. London: Hamilton and Co.

Of that superhuman wisdom which is conspicuous in all the institutions of Christianity, there is no greater proof than the appointment of an order of men, whose sole business it is to study, to explain, and to enforce the sacred volume, and to promote in all other possible ways the spiritual welfare of mankind. The functions of this class of men are various, the principal, whether we consider the nature of their office, the most obvious and comprehensive means of securing its object, or the example of inspired teachers themselves, is that of "preaching the gospel."

No sacred institution is marked by more skilful adaptation to its end, or dictated by a profounder knowledge of our nature, than this of preaching. Without such an institution, Christianity would be deprived of one principal element of power—of a vital organ. Regarded either as an instrument by which men may be *taught* the truth, or be made to *feel* it, it is equally important. As to the first, the superiority of *oral* instruction over every other mode of imparting it, is universally acknowledged. It arrests the attention more effectually; it admits of more easy and familiar illustration, and of repetitions which, in a book, the teacher would fail to perceive necessary, or would think tedious; it is associated with the tones, the looks, the gestures of him who utters it, with the circumstances under which it is delivered, with the very place of meeting, and the assembly itself; and for all these reasons is more

strongly riveted on the memory. But this institution is of equal importance as an instrument of exciting adequate emotion. The persuasive power of the living voice, further aided by the eye, the countenance, the gesture of the speaker, is admitted by all; and thus truths which appear comparatively cold on the page of a book, seem animated as with a new life when heard from the lips. Nor does the efficacy of this instrument end even here. He who devised it well knew all the susceptibilities of our social nature, and hence the institutions of public worship generally. He who has commanded us not "to forsake the assembling of ourselves together," well knew that combined and simultaneous action, and the influence of social sympathy, tend to excite and deepen emotion; and when such "assembling" is abandoned, it may be safely affirmed that the spirit of religion will at once decline. This law of emotion, which extends more or less to all acts of public worship, affects, in a peculiar manner, the office of preaching. The voltaic current of sympathy, as it circulates from heart to heart, intensifies the emotions both of speaker and hearers, who act and re-act reciprocally upon one another. The persuasive efficacy of the living voice is great, as compared with that of a book, even when it is addressed to the individual; but it receives still a great accession of power when addressed to a multitude. "Strong emotion," to use the words of Robert Hall, "is contagious." The same familiar fact is strongly illustrated by Whately, in a passage of singular beauty, in which he gives a very philosophical solution of the phenomenon. "Every one is aware of the *infectious* nature of any emotion in a large assembly. It may be compared to the increase of sound, by a number of echoes; or of light, by a number of mirrors; or to the blaze of a heap of firebrands, each of which would speedily have gone out if kindled separately, but which, when thrown together, help to kindle each other."

When we further consider that, in point of fact, preaching is the easiest and readiest way of conveying to men the "words of life," and that, probably, in nine cases out of ten, it is the immediate instrument of their salvation, we cannot wonder, either that scripture should give it such pre-eminence, or that every one who bears the Christian name should be deeply solicitous that such an institution should be maintained in the highest state of efficiency. Well might the Apostle declare, that he considered this function of preaching as the highest which appertained to his office, and exult that he was "sent, not to baptize, but to preach the gospel."

Preaching was the great instrument by which the early triumphs of the gospel were achieved; it was the great instrument by which the Reformation was effected; it was the great instrument of the revival of religion in the middle of the last century; and it may be safely predicted, that if the progress of our

new and subtle popery is to be effectually opposed, it must be by a more energetic use of the same weapon. There has been no signal or general corruption of the church unaccompanied by a manifest tendency to depreciate and neglect this divine institution, to give it a secondary place, and to magnify other institutions of Christianity at its expense. Puseyism is assuredly not without this inauspicious symptom of all false systems, and in this, as in other cases, it is preaching which must at once vindicate the truth from the corruptions which menace it, and avenge the insults which have been cast upon itself.

That the Christian ministry, in any denomination, is characterized by all the efficiency of which it is capable, few would be disposed to affirm. Two years ago, we considered, at some length, the state of our theological colleges, and the modes in which their usefulness might be promoted. We now propose to devote a few pages to a consideration of the modes in which the general efficiency of the ministry may be increased, with a special reference, however, to the functions of the pulpit, and to those collegiate institutions in which the previous training of our ministers for those functions is prosecuted. Mr. Alexander's sermon, in which we are happy to see that he coincides with the views propounded in our former article, affords us a fair opportunity of returning to the subject. Passages of his admirable discourse we shall have occasion to cite in the course of the following pages; in the meantime, we cannot proceed without expressing a hope that it will meet with devout and attentive perusal from all who take an interest in these institutions.

Whatever the defects of our ministry, there is one point, and a most important one, in which, happily, we do not think it capable of much improvement. Our ministers and our churches have ever maintained that the most essential qualification of the preacher of the gospel, that without which it is equally absurd and impious to assume the office, is unfeigned piety, a deeply religious spirit. They hold that this is an indispensable pre-requisite, without which the Christian minister cannot *be;* that its existence ought to be credibly ascertained before any investigation into other qualifications can be properly entered upon, and that if not possessed all further inquiry may be spared. No genius, no attainments can authorize intrusion into the sacred office without it. It is with unfeigned exultation that we express our conviction, that the denominations to which we more peculiarly address ourselves, have never entertained any other sentiments than these, or acted inconsistently with them. However lax may have been their notions in relation to some other qualifications essential to the due discharge of the ministerial functions, this door, at least, has been jealously guarded. They have never for a moment listened to the appeal, "Put me into the priest's office for a piece of silver, or

a morsel of bread," or for any other unworthy object whatsoever; and we trust they never will. Sometimes, no doubt, they have erred in interpreting the indications of piety; but it has been their invariable maxim, that its credible appearances should be found in every one who aspires to the ministerial office. This maxim is so obviously rational, that we should be ashamed to say one word more upon the subject, were it not for the prevalence of certain most pernicious errors which just now seem assuming an epidemic character, and which may therefore justify a paragraph or two on the point.

That true piety is indispensable for this office, must, one would think, be evident from the nature of the office itself, which is to allure men to the practice of holiness and virtue. For this reason, there are probably none, at least in our day, who would in so many words contend that *he* can be qualified to discharge its duties whose life is notoriously immoral,—at open variance with the plainest precepts of the institute he is commanded to enforce. There is such a palpable contradiction in the idea of setting men to teach what they have never learned; to enjoin what they have never practised; to enforce precepts which they contradict by their example; gravely to propound, as of infinite importance, truths which they either disbelieve or virtually disregard, that few could be brought for a moment to countenance it. Such a spectacle may make the religious sad, and the irreligious merry, but can by no possibility have any other effect. Example, which is of great force in all moral teaching, is the Christian minister's chief source of influence—that which best illustrates, recommends, and enforces his instructions, and without which the divinest eloquence will but excite a sneer at the cant and hypocrisy of the speaker, and render the unbeliever more obdurate. Such cases may therefore be dismissed at once. But there are not a few who think that any man, whose life is marked by a decorous regard to the ordinary proprieties of life, even though exhibiting none of the indications of solid and vital piety, may blamelessly assume the ministerial function, if he be but duly authorized by ecclesiastical authority. Such a notion is common enough amongst those who perversely separate the man from the minister—who invest him with an official sanctity which is to compensate for his personal deficiencies, or who entertain lax notions of the responsibilities and duties of the sacred function itself. Such a notion, we hope, will never be allowed to prevail amongst ourselves. If that day should ever come, that which has so long been the glory of our ministry, and which has counterpoised its many defects, will be gone.

In fact, there is as real, though not so palpable, a contradiction in setting a man who is not a true Christian, however decorous his life, to preach and enforce the gospel, as in setting an

immoral man to do the like, and the arguments we have above employed apply equally in either case. For what is it still but to set a man to teach what he has never learned, to enjoin what he has never practised, to explain and enforce spiritual truths which he has never understood or never felt, and to animate to that faith, and love, and zeal, to which he is himself a stranger? Accordingly, we find that those who contend that the primary qualification of a man to preach the gospel is to be sought in his commission, and not in his character, and who would therefore concede the title of a true minister of Christ to the man of merely decorous life, who can plead that commission, find it very difficult to evade the objection, that the argument will go still further, and that those too are true Christian ministers who can plead the supposed commission, even though of profligate or immoral life. Nor are there wanting those who maintain this on the ground that the efficacy of the office must be independent of the character of him who administers it; inasmuch as the very best Christian is imperfect, and that the difference between him and the worst of sinners is of little moment, when both are compared with the standard of perfect purity! At this rate, one would think that it was a matter of very little consequence whether the minister of the gospel were a Christian or no Christian at all; and that the clergy, if but duly ordained, might just as well be chosen by lot out of the mass of the population.*

The infinite importance of this qualification is apparent in whatever light we regard the subject; it is so even if we consider Christianity as a system of preternatural influences, and still more, if we consider it as a system of appropriate, well-adapted human agency, in connexion with which, and not apart from which, those preternatural influences are conferred. The Divine Spirit, ordinarily at all events, operates under the limitations revealed in scripture; where the promise of his influence is not expressly annexed to the office of the ministry otherwise than as that office is faithfully and zealously discharged. It asks, and

* "The very question of worth, indeed, with relation to such matters, is absurd. Who is worthy? Who is a fit and meet dispenser of the gifts of the Holy Spirit? What are, after all, the petty differences between sinner and sinner, when viewed in relation to Him whose eyes are too pure to behold iniquity, and who charges his very angels with folly?'—*Oxford Tracts*, No. 5. The proper answer to these absurd, yet sophistical questions, is, that whatever may be the remaining imperfections of the Christian, he who is truly such differs as much (by the express declaration of scripture) from him who is not, as the *living* from the *dead*, and a greater difference surely there cannot well be. By restricting, therefore, the functions of the Christian minister to the former, we at all events escape the glaring inconsistency of asking the *dead* to perform the offices of the *living*. Whatever his deficiencies, the man is not called to teach what he has not learned, to affirm what he does not cordially believe, or to enforce what he does not sincerely desire to practice.

will sanction, only an instrumentality which itself approves. It has also pleased God, in a measure, to suspend those influences on the prayers of the faithful—of the church and its ministers. In the case of the ungodly minister, therefore, those earnest intercessions with which he ought to wrestle for the success of his labours and the salvation of his flock, are lost to the church; for how shall he invoke that blessing of which he feels not the value? If it be said (as is often said by those who perversely seek reasons for dispensing with the piety of Christian ministers) that God will not deny his efficacious presence to those who sincerely implore it, merely because the minister is a stranger to it, this is true; but then they are not so *likely* sincerely to implore it. The spiritual prosperity of the church is dependent upon the efficiency of the ministry, as an apt instrument of its instruction and edification, and this all experience testifies. God dispenses all his blessings in accordance with those great laws of mutual dependence on which the whole world is constructed, and if the church admits or tolerates ungodly ministers, the church will suffer for it. And this brings us to the second point,—that the infinite importance of solid piety to the minister is still more apparent, if we consider Christianity as a system of well-devised instrumentality, in connexion with which its preternatural blessings are conferred. There is an analogy in this, as in very many other respects, between the laws of the spiritual and those of the natural world.

If it be said that there are instances in which the ministry of men, who are in the strange predicament of being preachers without being Christians, has been attended with good, we reply,—1st, That the exceptions strongly confirm the rule, inasmuch as such good is effected only where the preacher is still *believed* to be a Christian, or where there is no sufficient evidence to the contrary; and that when once the mask of hypocrisy has been laid aside, his influence wholly and for ever ceases. 2ndly, That such good is, at the best, partial and limited, and for very obvious reasons. Let the veil which conceals the preacher's true character from the eyes of others, or even from his own, be worn to his dying day, still the want of zealous and earnest piety will taint and enfeeble all his ministrations, and deprive them of their full efficacy. It will, as we have already said, insensibly affect the mode of performing his sacred functions throughout. *In* the pulpit, or *out* of the pulpit, he will alike suffer from it. Without piety, *deep feeling* on religious subjects is out of the question; and without deep feeling, true eloquence on any subject is impossible. Such is the peculiar power of earnestness in the speaker, of manifest absorption in his subject, of a deep consciousness of the truth and importance of what he is saying, that it will give often greater force and weight to common-place than the most original thoughts

or the most appropriate expression will possess without it. Now, this earnestness cannot be consistently or effectually simulated.

Still further; the possession of true piety is essential even to a due and adequate apprehension of the doctrines to be propounded and a correct estimate of their relative importance. A purified heart is a better guide to spiritual and moral truth than the most perspicacious intellect without it; the instincts of a nature purged from prejudice, and thirsting for truth, more sure than the sagacity of the acutest reason. Profound meaning, therefore, is there in the words of scripture, that the "secret of the Lord is with them that fear him," and that "those who do the will of God shall know of the doctrine whether it be of God."

Nor are these the only ways in which the ministrations of the man who is destitute of true piety will be affected by the want of this cardinal quality. Without it, he must, whether in the pulpit or out of it, be devoid of that moral influence and authority which spring from a character wholly entitled to love and veneration. In that most accurate analysis of the process of persuasion which Aristotle has given us, he correctly assigns, as one important element, the character of the speaker in the estimation of his audience. Intregrity and benevolence, he tells us, are amongst the most essential qualities with which they must suppose him to be endowed. Now, integrity in the preacher of the gospel cannot exist apart from sincere piety, for without this his very assumption of the office is a lie; nor can there be benevolence apart from that sincere compassion for the souls of men, to save which is the very object of his function. If it be said "that it is sufficient that he possess these qualities in the eyes of his audience," literally to fulfil Aristotle's conditions, we admit it; but the same Aristotle, or anybody else of good sense, will tell us that the only sure guarantee of our possessing and retaining such a reputation, is to deserve it; that where the *appearance* of piety and virtue is to be habitual and uniform, must extend to the spirit of our words and actions as well as to the letter, will be criticized with so much jealousy, and may be so easily blasted, the only safe way is to possess the *reality*. Where a difficult character is to be sustained for a whole life, it is easier to *be* than to *seem*. For it may be safely said, that he who only seems to be a Christian will sometimes seem to be otherwise, and his character, clouded with doubt and exposed to suspicion, will still be despoiled of its due moral influence. Even supposing that there is no notable delinquency, no glaring inconsistency of conduct, (for we have purposely restricted ourselves to the most favourable cases,) still the taint of an unsanctified heart will rob the minister of that influence which he ought to possess. There will be a want of natural fervour in speaking on sacred themes or in the discharge of sacred functions. Coldness, formality, will pervade

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all. Respected, such a man may be; but, in the absence of that piety which can alone be the well-spring of elevated and noble feelings, of Christian heroism, of self-denial, patience, meekness, humility, he can never be the object of enthusiastic love, or admiration—an object like Leighton, or Howe, or Baxter. Qualities like theirs cannot be perfectly or consistently counterfeited; if counterfeited at all, the effort will be overstrained; if not, the failure will be still more manifest and deplorable. Thus will the preacher, both in the pulpit and out of the pulpit, be despoiled of that which is more than half his strength—that alluring, that persuasive influence which attends on a truly Christian life, which enforces precept by the greater efficacy of example, makes the homeliest words most eloquent, aids the doctrine addressed to the ear by a visible and most attractive exhibition of it to the eye, and leads on the willing listener from admiration to love, and from love to imitation.

Lastly; nothing less than unfeigned and deep-seated piety will enable a man to endure the trials or encounter the difficulties of this arduous office; nothing else can convert its duties, otherwise insupportably irksome, into a source of delight; nothing else can enlist in their behalf the full energies of the intellect, and the strongest affections of the heart. Without it, those duties will become a routine of wearisome formalities, anticipated with disgust and performed with negligence. The mind, sinking into indolence, will do as little instead of as much as possible, and that little with just so much exertion as shall serve to save appearances. Melancholy, beyond expression melancholy, is the condition of that man who has put on the prophet's garment without the prophet's spirit; who has entered the temple of God, and left his heart on the threshold; whose business is anything but his pleasure; who has to speak perpetually of truths unwelcome to himself, and to dissemble a zeal and earnestness which he feels not. His condition is equally melancholy, whether his heart chafe under the burden of distasteful duties, or be shockingly content to perform them with decorous formality, from the sordid motive of a miserable stipend. Still more melancholy is it to reflect that, by the laws of our moral nature, the very office he thus abuses is preparing for him a terrible retribution; that while his intellect is daily growing more familiar with those eternal verities for which he cares not, his heart is becoming more callous to them; and that in proportion as he apprehends the truth, in that proportion does he recede from it. "The light which is in him is darkness;" or, like that of the stars in mid-winter, shines with a keen, but frosty radiance. Surely, of all the sad spectacles this world of sorrows can present, the saddest is that of the man who, having preached to others, shall himself become a castaway; and though all the paths to perdition are

dreary enough, that which is lighted with knowledge all the way, and reveals distinctly all the horrors of the abyss, is the dreariest.

Let him, then, who thinks of assuming the sacred office of the Christian ministry pause and examine himself, recollecting that it is better to "hew wood" or "draw water," to toil at the loom or follow the plough—in a word, to perform the meanest drudgeries of secular life, than assume a spiritual office without spiritual qualifications, without that deeply religious spirit which can alone secure its happy and efficient discharge. Well said Erasmus, "In my opinion, he who aspires to this excellent office ought to take the utmost care to render the *heart*, which is the fountain of his eloquence, as pure as possible. This is supremely necessary, not only that he may instruct and excite the minds of his hearers, not only that he may vigorously defend the truth against its enemies, but even for acquiring a knowledge of that heavenly wisdom which he is to deliver to others. Even bad men may comprehend human sciences; but divine wisdom enters not a heart contaminated with vices, nor deigns to dwell in a body enslaved by corruption."*

But though, in our judgment, this great pre-requisite for the ministry has been consistently demanded by those upon whom has fallen the responsibility of selecting or training young men for the ministry amongst us, we cannot say that the same wise caution has been always extended to other qualifications, which in another way are equally essential to its successful discharge. Though no other qualities can take the place of piety, piety can as little take the place of them. As all the world knows, a man may be a very good man, and yet very dull and stupid nevertheless; utterly unfit, therefore, for an office the very object of which is to instruct, to convince, to persuade; in which some acuteness and promptitude of mind, some skill in argument, and some power of illustration, clearness in apprehending and facility in explaining truth, diversified knowledge, and command of language, are imperatively required. In any secular employment which demands these qualities, we should not consider integrity alone a sufficient qualification; neither, for similar reasons, should we be content with piety alone as a qualification for the ministry. Nay, further, it is possible that even some of the above qualities may be possessed, and yet there may be such an obvious deficiency in the rest as would at once justify the rejection of any candidate in whom such deficiency is found. Thus there may be considerable powers of acquisition, and yet such an utter want of the aptitudes essential to the communication of knowledge, as may at once convince us that the man can never be an impressive speaker. There may be much logical acuteness, and yet such a total absence of imagi-

* Erasmus de Concionandi Ratione, lib. i.

nation, and such frigidity of temperament, that we may be equally sure that the public discourses of such a man will never have either energy or earnestness. Knowledge, we all know, is one thing, the power of communicating it, and communicating it impressively, is another.

To perform, with tolerable success, the office of a public speaker, requires a peculiar combination of talents; and though those talents may be possessed in very different measure by different individuals, no public speaker ought to be absolutely destitute of any one of the more important of them. We are aware, of course, that the church of Christ requires "diversity of gifts;" that congregations greatly vary in magnitude, intelligence, modes of thinking, and degree of culture, and will require, therefore, ministers of very different orders of mind; further, that there is the utmost variety in the mental constitution of different classes of hearers, and that this will demand corresponding varieties in the mental character of preachers. We are aware that one preacher will excel in argument, another in pathos; one in energy, another in tenderness; this man will be liked for the clear exposition of doctrine, another for impressively enforcing it; and further, that each will attract out of the mass of minds those which most nearly resemble his own, and are, therefore, most likely to be benefited by his instructions. All this may be admitted, and we ought to be unfeignedly grateful for that diversity of gifts which is adapted to the diversity of character in man. Still, the argument is not impaired, that no man ought to be adjudged fit for the ministry who is remarkably deficient in any one of the great qualifications necessary for the clear, impressive exhibition of truth. The reason is obvious: the office of the preacher, no matter what the differences between one man and another, or the different degrees of success with which one may perform this part of it and another that, has universally the same object; it is that of every other public speaker—to influence the conduct and make men *act*. This involves several processes, individually distinct indeed, yet mutually related—the understanding, the imagination, the affections, must all be engaged, and all of them instrumentally, for the purpose of determining the will. These different elements of our nature may be addressed with varying degrees of success by different individuals, and different *proportions* in the various talents required may, therefore, consist with success; but the utter absence of any of them must be fatal to it. A man may excel in argument, but if his discourses are nothing *but* argument he will never be an efficient public speaker, unless it be at the bar; a man may have some imagination, but if he be utterly destitute of more solid qualities he will never be anything better than a frothy and empty declaimer.

The same observations apply to the cases in which the various

talents requisite for this very complex and difficult function are possessed, indeed, but only in a moderate degree. There are stations in the church of Christ where such a man may well be useful. But still there is a *limit*, and no man ought to be introduced to the ministry at all who has not strong good sense, a sound judgment, some power of illustrating truth, and some facility of expression, or in whom any one of these qualities is notoriously and hopelessly deficient. In many cases, a decision may be promptly formed; in others, a period of prolonged trial may be necessary, especially to ascertain whether the powers possessed admit of that development which will justify the hope of ultimate success.

We are aware that there are some who will tell us that these are things of secondary importance; that if there be but *piety*, they ask nothing more; they will be satisfied with truth uttered by a religious man, with whatsoever disadvantages. But we never find these good people acting on this fine theory; we always see that they have their preferences like other folks, and that those preferences are similarly determined; that a very dull, tedious, common-place preacher, is heard by them with just as much impatience as by others; that where two preachers are men of equally undoubted worth, and the matter of their sermons equally excellent, they will be heard with the widest conceivable variety of feelings,—with tedium and impatience in the one case, with eagerness and interest in the other. Such is the constitution of the human mind, and it is in vain to struggle against it; something there must be to stimulate attention, to exercise and occupy the various faculties of the mind—some variety or novelty either in the matter or the arrangement, in the modes of illustration or of expression, and an angel himself would be listened to upon no other terms.

We are afraid that those upon whom devolves the important duty of encouraging or checking youthful aspirants to the ministry, have by no means been so cautious in this point as they ought to have been. Hence the anomalous fact, pointed out in our former article, and still too often witnessed, that while there is a sufficient—often more than a sufficient—number of men who offer themselves for inferior stations, there is often extreme difficulty in filling up important vacancies.

For similar reasons we would have our ministers and our colleges look more closely than they have hitherto done to the *physical* qualifications of candidates for the ministry. We are quite aware that in judging of them, as in judging of the *intellectual* qualifications, much circumspection and much tenderness are necessary; that very considerable diversities may be admissible; that a man whose voice, for example, may not be strong enough for a large congregation, may be heard well enough in a small one. Still we must honestly say, that sufficient caution has not been exercised on these points. Wherever there is a

decided physical inaptitude, such as no culture is likely to repair, —where, for example, the voice is unusually feeble in compass and tone, and no efforts are likely to remedy the defect,—the youth should be rejected. In all such cases, (as also when it seems questionable whether the general health will bear the restraints of a sedentary life,) medical testimony, if needful, should be solicited, and in reason ought to be decisive. Even supposing that by the stringent application of such principles of judgment, a mind of superior order should be occasionally lost to the church, this evil would be more than compensated by obviating still greater. Instances are not infrequent in which youths, after having entered college, have lost their health, perhaps sacrificed their life, and consumed the public funds to no purpose; or, entering the ministry under incurable physical inaptitudes, have been obliged either to abandon it, or to struggle on in hopeless feebleness, poverty, and sorrow, a burden to themselves, and useless to others.

The pastor and the church who recommend a youth to abandon his original station in life and to enter the ministry, incur, in our opinion, a great responsibility, both in relation to him whose usefulness and happiness are immediately involved in the experiment, and to the church of Christ, to which he is to be a blessing or a curse. The responsibility of the managers of our collegiate institutions is assuredly equally great. We are happy to cite Mr. Alexander in confirmation of our general views. After enumerating certain other qualifications, he says,—

"There is still one thing more which, I think, we are entitled to demand intellectually of the candidate for the Christian ministry; and that is, *a natural fitness for communicating knowledge to others;* or, to use the language of the apostle Paul, 'aptness to teach.'* It is well known that a man may be a sound theologian and an assiduous thinker, and yet, nevertheless, fail as a public teacher, from the want of ability to convey what is in his own mind, in a way calculated to affect suitably the minds of others. In the pulpit, we often see persons of great mental powers, large professional attainments, and imbued with a sincere desire to be useful to their fellow men, who are, nevertheless, unable to keep their words from falling pointless and powerless on the great bulk of their auditory; whilst, on the other hand, we see men of far humbler powers, and who are never destined to accomplish, in the field of high intellectual achievement, one tithe of what the others may have accomplished; who, notwithstanding, possess, as if by some happy magic, the power of riveting the attention of the audience, as soon almost as they begin to speak, and retaining it through a lengthened and instructive discourse. It is true that much of this power over an audience depends upon qualities of a physical kind—such as voice, look,

* 1 Tim. iii. 2.

and gesture, and that it may, to a very great extent, be acquired by a proper course of discipline and practice; but even after every needful allowance is made for these considerations, enough will remain to compel the conviction that in some minds there is a natural adaptation for the communication of knowledge, whether by the voice or the pen, which is not found in others, and for the want of which, no tuition, no training, will fully compensate. If, without attempting any minute analysis, I might venture to state, in general terms, what appears to me to be the cause of this difference, I would say that it is in the possession, by the one class, of a more decided inclination than exists in the other, to look at truth in its practical bearings upon the wants and interests of mankind."—pp. 21, 22.

Upon the supposition that a candidate for the ministry, after having been subjected to this rigid scrutiny, is thought worthy of encouragement, we would have him subjected to a diligent training. We have seen so many instances of the failure of young men who have attempted to become ministers without it, that we would never dispense with it.

It matters not where it is given, whether in a public institution or under private tuition, but it should be imparted. Without it a young man becomes painfully conscious, just when it is too late, that he has neither the command of his faculties nor the variety of knowledge which will enable him to meet with promptitude the demands of the pulpit. If he redoubles his diligence in study, he injures his health, and perhaps neglects a portion of his pastoral duties. If (the more frequent case) he shrinks from a combination of tasks too gigantic for an undisciplined mind to encounter, he sinks into indolence, his preaching becomes barren and vapid, and his chapel empty. Of the extent to which we would carry this training, (varying in some cases, according to age and other circumstances,) we delivered our opinion very fully in the article before alluded to, and must content ourselves with referring the reader to it. We shall here merely recapitulate the reasons on which a protracted education was there advocated. First, to attain the great end of all education, which is to the mind what gymnastics are to the body—*to give all the faculties their due expansion and development*, to render the reason acute, the judgment discriminating, the memory retentive; and *to form habits of industrious application*, that all the powers of the mind may be prompt and obedient at the call of duty, and engage with vigour and persevere with patience, in any task, however irksome and difficult, to which the real emergencies of life may summon them, instead of sinking back in hopeless and listless indolence, as the undisciplined mind is too apt to do. This, we remarked, is the principal object of a thorough general education, and must be pursued by applying the mind to the study of subjects which best answer the purpose

of *discipline*, without considering, at this stage of the process, the relative value of the knowledge which such study involves in relation to the future occupation of life. This it is, we further shewed, which justifies us in making mathematics, languages, logic, and mental philosophy, a part of the general education of any youth designed for professional life, quite independently of their direct utility in after years, and even upon the supposition that he would forget in advanced age much of what he had acquired in youth. There cannot be a doubt, however, that though discipline is the primary object of a general education, it is eminently desirable that the subjects of study selected to secure it should, as far as possible, involve in the process those species of knowledge which shall be in after life of great and comprehensive utility. We therefore remarked that the second great object to be attained by a prolonged education of our youthful ministry, is to secure that *extent and variety of knowledge* which shall furnish them with ample sources and the requisite variety of impressive illustration. Thirdly, we pleaded for the same course, that there might be time *for the thorough and comprehensive study of theology*, the truths of which it will be the minister's life-long duty to explain, enforce, and illustrate; and fourthly, that he might not enter upon his great work *too young;* but in the manhood of all his faculties, with something like sobriety of judgment, habits of self control, and some little knowledge, at all events, of himself and of human nature. A boy should no one be who enters upon the duties of an arduous profession; and least of all, he who enters upon the Christian ministry. Such is a brief recapitulation of our former statements and reasonings on this subject. Those who wish to see them treated more in detail can refer to the article in question. In the meantime, we are happy to enforce our own opinions by the authority and sanction of so competent a judge as Mr. Alexander, who has expressed precisely the same views in the following powerful and impressive passage:—

"The elements of every system of training, the design of which is to fit men for action, appear to be three: *education*, *instruction*, *habituation*.

"The first of these, which is often confounded with the second, and not unfrequently extended so as to embrace the whole, is, strictly speaking, and as its etymology indicates, appropriate to that process by which the native powers of the mind are *nourished* or *drawn out to their full development*. In education, the individual who is the subject of it is viewed simply as an intellectual and moral being, endowed with certain faculties, which existing as yet only in a germinant state, require to be subjected to such treatment as may have been ascertained to be best adapted to their simultaneous and harmonious growth. Confined to its own department, education takes respect

not so much of what its object may be designed to *do* in the business of life, as of what he may *become* as a thinking, feeling, and responsible being. Its grand aim is to send him into life with his mental faculties and susceptibilities so disciplined and invigorated, that *whatever* he may be called to occupy himself with, he may do it easily, virtuously, and well.

"But however vigorous and well-disciplined a man's faculties may be, it is seldom safe to entrust to him the management of any important interests unless he be possessed of due information respecting the nature of these interests, the means by which they may be best promoted, and the character of the materials upon which he has to work in seeking to effect their promotion. Hence to simple education must be added *instruction*, which is, as the etymology of the word again intimates, the storing of the mind with such suitable and well-arranged materials, as shall fit the individual for the department of work on which he may be called to expend his efforts. Here especial respect must be had to the sphere of action in which he is designed to move, and the kind of duties which he will there be called upon to discharge; and such information must be communicated to him as shall best adapt him for the full and facile discharge of those duties, as well as for encountering such difficulties as may peculiarly beset the course he has to pursue.

"To a well-educated and well-instructed mind must be added, in the man who is intended to engage in active work, *that facility of action* which alone can be acquired from the habit of conducting such exercises as those by which the ends of his profession are to be attained. Where it is practicable, the acquiring of this habit *before* the individual is plunged amid the actual realities of business, is of immense importance both to himself and others. Without this, his earlier efforts will be always constrained, often distressing, not seldom mischievous. The constant habit of learning, into which, through a long course of general and professional tuition, his mind may have grown, is not easily exchanged for the very different habit of applying his resources to the arrangement of affairs, or to the instruction of others; and the awkwardness which the consciousness of this produces, combined with the anxiety arising from the knowledge that valuable, it may be tremendous, interests are liable to be affected by his agency, is very apt to confuse the clearest intellect, and paralyse the boldest hand. Of every system of training, then, which has for its design the fitting of men for active usefulness in some given sphere, it would seem to form an essential part that the individuals who are the subjects of it should be *habituated* to such exercises as they must engage in the instant they proceed to the discharge of those functions to which they aspire." —pp. 24, 25.

"In providing for the due cultivation of the intellectual faculties, it is necessary that theological students should be conducted through several departments, which have no close or direct bearing upon the actual work in which, as ministers of the gospel, they are to be engaged. This is to many persons a subject, I believe, of censure; whilst, even with students themselves, it has sometimes been felt to be

a hard and vexatious imposition that they should be required to devote so much time to studies from which, as they think, and are apt to say, they can reap no benefit. The subjects most frequently marked out for vituperation by such persons, in connexion with institutions like this, are, classical literature, mathematics pure and applied, logic and metaphysics, and the natural sciences. Of what use, it is asked, are such studies to the preacher of Christianity? Why not content yourselves with giving him as much Latin and Greek as will suffice for all purely professional purposes, instead of wasting months and years upon the perusal and explanation of heathen classics? Why set him to the study of logic and metaphysics, which will only make his sermons dry and his temper disputatious? And, above all, why occupy him with mathematics and the natural sciences, as if he were to gain the ends of his ministry by measuring heights and distances, making collections of dried plants, or sweltering in a laboratory? Now to all this the reply is simple and obvious. It is not pretended, by such courses of study, to give the student professional instruction, or to furnish him with the materials on which he is subsequently to work; but, as experience has amply shewn that such studies exert a most beneficial influence upon the human faculties, in drawing them forth and endowing them with firmness and vigour, they are imposed upon our students of theology, that from them they may advance to the important studies, and, in due time, to the arduous duties of their profession, with minds that will not bend and totter, like an infant's limbs, but be able, with a firm and manly step, to traverse whatever course is presented to them. If there be any truth in the remarks which I submitted to you in the earlier part of this address, the business of the Christian pastor is to throw his whole soul and being into his official work; and far be it from me to commend any pastor, who should *substitute* for this, the pursuits of literature, science, or art. But what, sirs, if for this very devotedness to his official functions, there be requisite a mental tone and vigour, which nothing, so much as the discipline supplied by such studies, can produce? In this case, shall we not, as a matter of policy and practical common sense, employ this discipline in the case of every one whose preparatory studies we may have the opportunity of directing, as the surest means of securing, under the Divine blessing, that official devotedness which we desire? To do so is surely not to waste, but to save time; for it is to prepare for the field of spiritual conflict men who, thoroughly disciplined in the use of their weapons, shall be able, in the moment of action, to do their part at *once*, instead of waiting and considering what to do, or whether they are competent to do it."—pp. 26, 27.

To enter upon another topic. We must be permitted to doubt whether we have ever yet sufficiently instructed our youthful ministry in the true principles which lie at the basis of all public speaking, and that of the pulpit in particular. We should, perhaps, have preferred using, for brevity's sake, the words "art" of pulpit "eloquence," were it not that both these words are so liable to be misapprehended by the unreflecting. *We* should

mean by "art" nothing more than the rules which must be observed to secure the judicious adaptation of the discourse to its true end; and by "eloquence" nothing more than the clear, forcible, impressive exhibition of the truth "to every man's conscience." Whether the one should be called an "art," or the other "eloquence," we deem of mighty little consequence. That the true sense of the word "art" implies only the deliberate adaptation of means to ends, there can be no doubt amongst the judicious. But as there are some who never hear the word "art," especially in reference to the pulpit, without straightway associating it with the idea of "artifice," or something, they know not what, unworthy of the dignity of the pulpit, we are quite contented to substitute any other that may please them better. Why should we dispute about words? There can be no doubt, in any rational mind, that there is such a thing as speaking to the purpose, and such a thing as *not* speaking to the purpose—such a thing as speaking clearly, forcibly, and persuasively, and such a thing as speaking unintelligibly, coldly, and unimpressively; and that he who attains his object by doing the former, must proceed on very different principles and by a very different method from him who fails of it, by doing the latter. All that we mean, then, when we say that we doubt whether the "principles of preaching" have been sufficiently taught to our ministers is, that we doubt whether the conditions on which all conviction and persuasion depend, and the peculiarities of method and of style which they necessitate, have been taught in so extensive and systematic a manner as they ought to have been. We fear, indeed, that the ambiguities in the words "art" and "eloquence" have operated prejudicially on the minds of thousands, and are still operating upon them to such an extent, as to make them doubt or deny the utility of any instructions on the subject. We do not refer to those (happily a daily diminishing number) who doubt the value of any instruction in the principles of public speaking generally, and who strangely think that a man will speak better in proportion to his ignorance of those principles. Paradoxical as such views may be, those who entertain them are, at all events, consistent in applying them to the pulpit as well as to the bar or the senate. But we refer to those who, not denying the utility of such a study to the lawyer or the senator, would, from some unhappy associations with the words "art" and "eloquence," and some other verbal scarecrows, decry, or, at least, distrust, any systematic instructions on the subject in relation to the pulpit, as in some way or other (they would find it difficult to explain how,) unworthy of religion. Some will tell us that religion disdains all "art," by which they mean "artifice" or "trick," in which we fully agree; but how strange would it sound, if the other and truer meaning of the word "art" be taken, and we say, religion disdains all

adaptation of means to ends, or religion disdains all deliberate "attempts to speak to the purpose!" Some, again, would perhaps found their contempt of any such instructions on certain irrational views of those promises of Divine aid which scripture undoubtedly supplies, and which are the preacher's most precious consolation. Not that any, probably, would justify the notion that we may expect the extraordinary and supernatural gifts of the apostles, who were even commanded "not to *premeditate*" what they should say, for they were evidently exceptions to all rule. *They* had the art of speaking with unknown tongues, as well as the endowment of unpremeditated eloquence; *we* cannot preach to the heathen, without acquiring their languages by a slow and toilsome process. They had the power of working miracles; we are left to the use of an ordinary instrumentality. No man has a right, therefore, to plead their example for contradicting any maxim of common prudence. But while few would pretend that we may literally imitate the apostles, by neglecting all preparation, there are not wanting those who think the Apostle Paul has condemned all study of the arts in question, when he disclaims "the words which man's wisdom teacheth." We answer, all that the apostle here repudiates, so do we. He is simply declaring that the doctrines he delivered were not those of a vain philosophy, but of heavenly wisdom. He may also be consistently supposed to reject the sophistical arts and the futile decorations, with which the vain philosophy he disclaims was sought to be recommended. Even so do we. But that he does not mean that man, in seeking admission for truth into the hearts of his fellows, is to neglect any of the conditions on which conviction and persuasion depend—any of the methods by which it may be rendered more intelligible to the reason, more impressive to the imagination, more welcome to the heart;—that he does not mean that it is of little consequence whether it be stated in accordance with those laws to which our Creator has himself subjected our nature, and the neglect of which will infallibly entail disgrace and failure on him who is guilty of it,—the writings of the apostle himself furnish us with ample and illustrious examples.

There is a still larger number who, without justifying their dislike of the studies we are advocating, by any particular passage of scripture, depreciate them, as in some way or other inconsistent with the dignity of religion, and derogatory to those *ordinary* divine influences with which the preaching of the gospel, it is expressly promised, shall be ever accompanied. But do we believe that those promised influences, of the necessity of which none can be more deeply persuaded than ourselves, are to be connected with a well-adapted agency of ordinary means, or do we not? Do we believe that the Divine Spirit acts only in har-

mony with the laws of man's moral and intellectual nature? If we do, then we ought to act consistently with that belief, and endeavour to avail ourselves of every order of instrumentality, and to render each as perfect as possible; and the question under consideration is reduced to the general one—Is the study of the principles of effective public speaking likely to make a more effective public speaker *in any instance?* If so, the same arguments will apply to the pulpit which apply to the senate or to the bar. If we reply to the above questions in the negative, then we ought in consistency to go much further. We may dismiss ministers from the necessity of all study whatsoever, or even from the duty of premeditation on any particular occasion—nay, we may as well abandon preaching altogether, as well as the use of all other means of conveying truth into the understandings and the hearts of men. Need we say, that we never meet with any so fearfully consistent in their application of the principle which we are now examining? All acknowledge that there are *some* conditions of success to be complied with. They acknowledge that preaching is necessary; that the preacher must not discourse in an unknown tongue; that he will still fail, though he speak in a tongue that is known, if he speak so as not to be understood. Still further: they acknowledge that it is right that his matter should be well-arranged, and his illustrations just and impressive. Even those who most contemptuously depreciate the studies in question, are obliged to confess (and if they will not in words, they do by their conduct,) that the method of some preachers is instrumentally much better adapted to move *them* than that of others, quite independently of the matter of their discourses, for that shall be the same. Of two men, equally good, and confessedly preaching the same essential truth, they will tell you that they can listen to one with pleasure, and that they cannot listen to the other at all; that the former has somehow a much stronger way of stating the very same truths, and of shedding upon them a new lustre. If educated themselves, they cannot hear with profit an uneducated man, and are compelled to confess that they do not like their ears to be pained every moment by inaccuracies and vulgarities; that, let the matter be ever so good, such defects distract their attention, and that the speaker would address them with greater impression if these were removed. As to physical qualifications—they acknowledge that the preacher's voice must at least be strong enough to be heard, and that unless it be heard, he might as well not preach at all: when that condition is complied with, they still prefer one man's voice to that of another, as they also do one man's manner to that of another; and confess that these circumstances affect the degree of attention they pay, and the consequent profit they derive. All these

facts are familiar to us all. If it be said, "And are not men perfectly consistent in preferring that order of instrumentality which they find most adapted to impress them?" we reply, "Surely, they are;" but not at all consistent if they do not carry out the same principle to the utmost, and avail themselves of every means of rendering the instrumentality, which they acknowledge thus widely differs in adaptation and efficacy, as perfect as possible. All the familiar facts which we have mentioned above, are so many admissions that the instrumentality, which is yet to be connected with supernatural influences, may be better or worse fitted to its end; that the conditions on which conviction and persuasion depend may be imperfectly complied with in different cases; that, however men may be pleased to say that they require nothing but the simple truth, they do in fact require much more; and that, however firmly they believe that the preaching of the gospel is accompanied by a supernatural agency, they at the same time admit that its efficacy is also made dependent on the perfection of the subordinate machinery. Now the principle they practically admit, we would consistently and systematically act upon; we would have the whole instrumentality as perfectly adapted to its end as the imperfections of human nature will allow; so that, as we have already said, the question is reduced to this general one,—Are the studies in question *likely* to render the instrumentality more perfect?—is a knowledge of the true principles of public speaking a probable means of making a more effective public speaker? And if the affirmative be admitted generally true, in reference to other public speakers, it must be equally admitted in reference to the preacher. The objection, that the deliberate application of such principles is derogatory to the glory of the gospel, cannot for a moment be maintained by those who, as we have seen, admit, in so many other forms, the important influence of circumstances comparatively trivial on the efficiency of the means employed. If the objection were true, it would be equally derogatory to the glory of the gospel that its success should in anywise be dependent on such circumstances, and perfectly disgraceful to the piety of those who urge the objection, that *they* should attach the slightest importance to them.

That the study of the principles of public speaking in general is likely to make a more efficient speaker is now pretty generally recognised; and how it should ever have been doubted may well excite our surprise. To possess a clear apprehension of the laws of man's moral and intellectual nature, and the conditions on which conviction and persuasion usually depend—to be aware of the prejudices which usually oppose the admission of unwelcome truth, and the best modes of encountering them—to know what are the species of argument which may be best adapted to popular

address, the most effective modes of combining and arranging them, and the proprieties of style on which clear and forcible expression depends—to be early told of those who are the truest and the severest models of simple and powerful eloquence, and to be compelled to familiarize the mind with them—to be informed of the vices of those who have failed of excellence, and to receive timely warning by their failure—to have faults, or tendencies to faults, pointed out, and severely corrected—one would think could be no other than highly beneficial to any one who was about to undertake the difficult and responsible office of a public speaker. Let us try the matter by the test of a few plain examples. The ordinary, and to a greater or less extent, universal faults of young speakers are such as these: they like to shew their learning and their ingenuity, by employing as many arguments as possible, instead of the fewest which will answer the purpose, and they lay most stress just on those which are most out of the way and most difficult, rather than on the simplest and the plainest; they prefer the most abstract and general terms they can find, instead of the most special and popular, foolishly thinking that they thereby give their discourses a more philosophical aspect, and forgetting that they in that proportion remove them from common apprehension; they turn with disgust from the homely vernacular, and prefer the more elegant, as they think, because more unfamiliar, terms of foreign origin, ignorant that they thereby sacrifice both perspicuity and vividness of expression; they prefer the turgid to the simple, the florid to the severe; they delight in glittering images and ambitious ornaments, however preposterous in relation to the subject and the occasion; instead of surrendering themselves wholly to their subject, perhaps reluctant, from youthful vanity or the love of applause to do so, they seek to create an interest foreign to it, and to extort the admiration of their audience by the originality of such an idea or the brilliancy of such an image. These faults, and faults like these, more or less cling to every young speaker, and they spring partly from the ignorance which is inseparable from youth, and partly from the imperfections of character, common to our corrupt nature—imperfections which religion may have repressed, but has not yet eradicated. Every speaker who becomes worth anything, overcomes them in time by experience and practice. But is it nothing to be distinctly and frequently told, before vicious habits have been formed or become inveterate, that they are in absolute defiance of all the soundest maxims of common sense and good taste, of universal experience and the examples of the best models, and, above all, imply criminal forgetfulness of the great end which the speaker professes to have in view, and to which everything should be subordinate? Can it be of little benefit to a youth to hear these maxims not merely insisted upon,

but the reasons of them clearly and repeatedly enforced, and any violations of them discoverable in his own compositions faithfully pointed out, and, if need be, severely rebuked?

We are persuaded that no rational mind will answer these questions in any way but one; nor would a doubt ever have existed upon the subject, were it not for two circumstances. The first is, that the tendency to some of the faults in question is so strong in the youthful mind, that it resists for a time the most strenuous and judicious corrections, and cannot be wholly eradicated till experience and practice have reinforced instruction. By a singular infelicity, the faults which have existed *in spite* of instruction, have often been attributed to it; much as if the inflammatory symptoms which phlebotomy, medicine, and spare diet had merely abated, but had not wholly subdued, should be attributed to the doctor's remedies.—The second circumstance is, that, too often it must be confessed, the principles of eloquence have not been taught in the right way. The system has too often been one rather of minute rules, than of comprehensive principles—fettering, rather than aiding the operations of the mind. Now, in our opinion, it is essential to the value of any system of rhetoric, that it should be characterized by just the opposite qualities; that its principles should be few in number, and therefore readily remembered and readily recalled; obviously founded upon the great laws of human nature, and therefore perfectly intelligible, and recognised as reasonable; and for all these reasons, easily incorporated with the habits of thought, and insensibly suggested when there is occasion to use them, without distinct consciousness, or a deliberate and operose application of them. Such a system, operating upon the processes of thought without interrupting them, modifying without controlling them, silently suggesting the right and the wrong, is far removed from a system of petty rules to secure petty proprieties; rules which, from their number and minuteness, must be laboriously recalled, and mechanically applied at every step. There is as great a difference in the two cases as between the natural channel of a river, which adapts itself, even while it restrains the waters within bounds to all their course of sinuous freedom and beauty, and an artificial canal on a dead level, into which the waters are mechanically admitted.

It is essential to the value of any such system, that the mind, at the time, be unconscious of its influence. This is out of the question, where the rules are so numerous as to be with difficulty recalled, or so minute that the reasons on which they are based are not obvious. It is far different with those great principles which, by their very comprehensiveness, readily take their place in the mind, insensibly pervade its habits, and influence without controlling it. The moment there is the mechanical application of

principles, however sound in themselves, the current of thought and emotion is interrupted, and absorption in the subject is at an end.

The same reasons which have thus led us to advocate an increased attention to the principles of pulpit eloquence, induce us to say, that we think much more attention ought to be paid to *elocution*, by which we mean the proprieties of delivery, whether as respects voice or manner. We would not here be misunderstood. We more than doubt the value of any system which shall attempt to "teach the graces." We are quite of Whately's opinion, that a system of minute instruction, where to lay the emphasis in this case and in that, what are the tones and cadences and gestures appropriated to the expression of such and such emotions respectively, is likely to be far more mischievous than beneficial in the immense majority of cases. We agree further with him in thinking, that even if such a system were not at all mischievous it is, at best, a very circuitous way of learning those proprieties which nature herself infallibly teaches to every one who is in earnest—which every man, under the influence of real passion, uniformly exemplifies, not excepting even the vulgar and uneducated; and that there is, therefore, a "more excellent way" of acquiring what may be called the *positive* excellences of elocution than this slow and cumbrous process, and that is, by learning to abandon ourselves to our subject, and seeking to be heartily in earnest.

But the method above censured is not only circuitous,—it generally fails of its object, and that for reasons which are very obvious. The process is a long one, and by the time the scholar has pretty nearly finished his laborious task, and got his system of accents and cadences familiar to him—by the time he has learned to travel through a passage with a due observance of all the artificial finger-posts, which tell him that his voice is to rise here, and fall there—that his arms are to be projected now at this angle, and now at that—he has been so accustomed to forget his subject, while attending to the intonations of his voice and the balancing of his body and the management of his palms, (which, indeed, he was obliged to do for a time,) that what was designed only as temporary practice has become, in a great measure, his habit for life. Another circumstance which aids this result, is, that in learning this system, it is impossible to disjoin the efforts necessary to acquire it from the processes of mind to which it is to be applied, so that the acquisition and the application of the art shall be two distinct things. While a man is learning how to give proper expression to a given sentiment or emotion, he must utter it, and yet must abstract his mind from the sentiment or emotion itself; that is, while he is learning the form, he is to forget the substance. This duly practised for a

sufficient time leads to *habit*, and the form is permanently retained, while the substance is in measure forgotten. This may serve as an answer to an objection sometimes made, that if it be possible to acquire and apply the principles of composition, why is it not possible to acquire and apply a system of elocution? The answer is, that the acquisition of principles of composition, and the act of composition itself, are two perfectly distinct things; the necessary processes are not required to be simultaneously performed. We have already consistently affirmed, that in the act of composition itself there ought to be no deliberate, conscious application of the principles of composition, however comprehensive or judicious they may be. We may well imagine what an odd mixture any composition would be, if the mind had to acquire the rules of composition during the very act of composition itself.

By advocating greater attention, therefore, to the subject of the delivery of sermons, we by no means advocate that system of artificial elocution, against which Whately has said so much. We agree with him that, in a large majority of cases, it produces either a habit of pompous *spouting*, or airs of self-complacency, which alike indicate the absence of true feeling and of passionate earnestness. Even the *vehemence* of men initiated in this system always appears to us to be rather the mimicry of passion than passion; rather an imitation of the tones and gestures of nature than the tones and gestures of nature itself.

But in justly denouncing this system of *artificial* elocution, it appears to us that the abovementioned writer has forgotten that much may still be done by attention to this subject, not, as we have said, to impart excellences, but to remedy defects; not to teach men so much how they ought to speak, as how they ought *not* to speak. The value of any system of elocution appears to us, like that of any system of rhetoric, to be rather negative than positive; but the benefits which either the one or the other may impart may be very great notwithstanding. Within these limits, we confess, we think that elocution ought to have been much more cultivated. There can be no doubt, that a weak voice may be strengthened, acquire greater compass, a better tone, and more firmness; that a husky or indistinct articulation may be rendered more clear; that that crying vice of monotony may be got rid of, and numberless awkwardnesses of manner corrected. Of many of these faults the very parties chargeable with them are ignorant till they are told of them; to know them is to endeavour to correct them; and the endeavour will always be attended with some success. Various methods might be adopted with a view to their detection. One of the best is, to prescribe frequent exercises in reading, under the eye of a judicious instructor. As we have contended that, in admitting can-

didates for the ministry, sufficient attention has not always been paid to *physical* qualifications, so we think it equally clear that those qualifications have by no means always been made the most of. It is, doubtless, not the end of any public speaker, least of all, of the Christian minister, to delight his audience by a highly-polished or graceful delivery, but it is his duty to remove, as far as possible, all that may obstruct or distract attention or render that attention painful or impossible. That he should speak, therefore, with a clear, firm intonation, so as to be heard, and heard without undue effort; that he should speak without a wearisome monotony; that he should have no awkward peculiarities, whether of voice or manner, that may tend to withdraw the attention of the hearer from the subject to the speaker, is most desirable.

There is yet one other point on which we cannot refrain from saying a few words. It is our conscientious conviction that, in very many cases, far too little time and labour are bestowed on preparation for the duties of the pulpit. To frame a public discourse, which shall in any tolerable measure be adapted to fulfil the great ends of such compositions, appears to us by no means an easy task; to prepare one in relation to the most miscellaneous of all audiences, a Christian congregation, appears to us one of the most difficult. In every such discourse, the matter must be well selected, the arrangement clear, the illustrations judicious, the language at once perspicuous and forcible; it must be intelligible to the many, without being trite and common-place to the few; there must be either something new in it, or what is old and familiar must be set in a new light. How much does all this imply! Now to perform this task, and to perform it at least twice a week, appears to us to demand far more than the amount of time and study which we fear is commonly given to it.

The usual mistakes, from which, rather than, as we hope, from indolence, the practice of bestowing very moderate pains on this object is sometimes justified, are such as these.

It is said, the common people like *simple* preaching. This is true, but neither they nor the educated like *dull* preaching. They like, and must have, something to arrest and maintain attention—truths not merely intelligible, but set in striking lights, and strongly expressed. These objects are not to be attained without much study. No man who has tried the experiment but will acknowledge that the more pains he has taken with a discourse, *provided he has sought such topics, and such modes of stating them, as are likely to interest the mass of common minds*, the better he has usually succeeded. The few instances to the contrary, in which a man of great powers may, now and then, under circumstances of peculiar excitement, go beyond himself, and outdo extemporaneously what he could ordinarily do by study, are

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exceptions to the general rule. To trust to such an occasional *afflatus* would be insanity; the circumstances which induce it being of rare occurrence, and altogether beyond our control. The history of all the greatest speakers serves to shew what pains they have taken in the preparation of their discourses.*

We have known some speakers who have affirmed that they have often preached most effectively with little study. We do not deny that it may sometimes be so, but we again affirm that it would be madness to trust to a species of excitement, which will not come at our bidding. But this is not all. He who has most diligently prepared himself will be in the best condition to avail himself of any such transient inspiration when it arrives—nay, we believe that that very preparation often directly leads to it, nothing being more favourable to the free movement of all the faculties, and a complete mastery over them, than familiarity with the subject on which we are about to speak, and the self-possession which springs from it. Under such circumstances, we are enabled to abandon ourselves to the full inspiration of our theme, and to the excitement which naturally results from addressing a large audience. On the other hand, we believe, the universal experience of all who have engaged in public speaking will testify, that nothing tends so to chill and depress the powers as the consciousness of inadequate preparation—the consciousness that the tasks of excogitation and expression must, in some measure, be performed at the same time; and even in those rare cases, in which there has absolutely been no time for study, the same general principles apply—his usual habit of diligent preparation will then stand the speaker in good stead. Never was a criticism truer than that of a very competent judge, Lord Brougham, that *he* will be the best extemporaneous speaker who has always made the most effective preparation when he has had the opportunity. But we have said enough, and more than enough, on a point which probably few in our day would be much disposed to dispute.

Sometimes, again, a fear is expressed lest much study should render discourses too abstruse for the common people; an excellent caution, indeed, if study were recommended in order to make *abstruse* sermons. On the contrary, we would have the preacher study hard, in order to avoid this very evil, that not only all that is really abstruse, but all that is in effect abstruse, may be got

* "Once, in a conversation with a few friends who had led him to talk of his preaching, and to answer among other questions one respecting the supposed and reported extemporaneous production of the most striking parts of his sermons, in the early parts of his ministry, he surprised us by saying that most of them, so far from being extemporaneous, had been so deliberately prepared, that the words were selected, and the construction and order of the sentences adjusted."—*Foster's Observations on Mr. Hall's Character as a Preacher.*

rid of. It is true, that little that is really abstruse, as regards the *matter*, is likely to find its way into the discourses of him who does not study at all, but how much is there of confused arrangement, of inadequate, or involved, or unintelligible expression; or, where this is not the case, of waterish diffuseness, or repetition, or wearisome common-place, all which as effectually extinguish attention as if the preacher were discoursing on metaphysics. It is to avoid all this, that we think such diligent preparation so necessary, and we are persuaded that nothing less will effect it. In a word, we would have the preacher study, that he may admit nothing into his sermons but what ought to be there, and that what is there may be appropriately expressed. To find the right thoughts, and "to *seek* out (to use the expressive phrase of the wise man) apt words," is something, we admit, very different from concocting what is abstruse, but it does *not* involve less diligent preparation.

Sometimes, again, it is said, that the topics on which the Christian minister is to discourse are so familiar to him, that it cannot require much study to enable him to speak about them at any given time, and to any given extent. For our own parts, we do not believe the wide field of theology—the great comprehensive truths of the gospel, in all their endless bearings on human duty and the peculiarities of individual character—so soon exhausted. On the contrary, there is ample scope for the unwearied exercise of any intellect on these themes, and an equally ample scope for variety of statement. Not, indeed, that the truths delivered can be always absolutely new; but, though more or less familiar, they may be presented in endlessly diversified forms and combinations, and commended by new modes of exhibiting and illustrating them. It is true, that if a man will cut himself off from the boundless profusion of topics which the gospel supplies, and confine his discourses to two or three principal doctrines, (instead of viewing them in perpetual relation to all the rest,) he may soon be familiar enough with them to preach upon them "at any given time, and to any given extent;" but then, unhappily, so far from its being true that he may for that reason dispense with study, it becomes ten times as necessary; for if he will absurdly confine himself to so narrow a field, it is almost impossible to insure that degree of variety which is necessary to impression. The speaker's mind habitually falls back into its old mill-track of thought and expression, and *he* may well, therefore, preach for any length of time who preaches a thousand sermons, and yet preaches but one. Accordingly, we may almost predict how a preacher of this stamp will proceed as soon as he begins to speak, the topics he will introduce, the order in which they will succeed one another, and even the very phraseology he will

employ. Is this the sort of familiarity with the subject that ought to exempt from diligent study?

But setting aside all other reasons for diligent, conscientious preparation, the strongest is, that it is in this way, and in this only, that the preacher will ever adequately *feel* the truths he preaches. It is a law of our nature, that the truths we believe affect us just in proportion as they are detained before the mind by prolonged meditation. Then, and then only, are they seen in all their relations, and assume their due importance. Then, and then only, do they fill the sphere of vision, and exclude all other things which would distract attention. This exercise of the mind is especially necessary if we would adequately feel the things of religion, simply because they cannot appeal to the present and the sensible. It is only by prolonged contemplation that we can bring the distant near, or make the future present, or transform the invisible into the visible. Every Christian must have had opportunities of verifying this great truth (obvious enough, indeed, but sadly forgotten by us all) in his own experience. He has sometimes retired for devotional exercises, cold and unaffected, with a heart distracted and absorbed by this world's cares, and almost grudging the little interval of repose from them which his judgment and his conscience plead for. The truths which his understanding full readily admits, he does not *feel*, and he is half inclined to discharge the unwelcome duty in a hasty and perfunctory manner. But happily his conscience will not let him. He secludes his mind, therefore, from all other business, and resolutely abandons himself to his Bible, and to the truths it reveals. As he detains his mind upon them, the things of this world gradually recede into the shadowy distance, and the realities of another and a better emerge, in the stillness of the soul, from the clouds which veiled them, in all their grandeur, solemnity, and sublimity. They, at length, occupy the whole field of his vision, assume their proper dimensions, make him wonder at his late unimpassioned mood, and he comes forth at length, like the Jewish prophet from gazing on the glories of Jehovah, with a heart on which still beams the reflection of those eternal verities he has been contemplating, and with a deep and solemn feeling of the insignificance of everything in comparison. Such is the law of strong emotion—prolonged meditation can alone insure it. And much as we plead for this duty, on the part of ministers, for other reasons—much as it tends to secure perfect familiarity with the subject in all its bearings, consequent clearness of arrangement, and perspicuity and vividness of expression, it is still more necessary as the only, but the infallible, method of awakening that sense of the importance of the truths delivered, that deep and passionate earnestness of manner which,

in all departments of public speaking, are justly considered the very soul of eloquence.

We should be almost ashamed of having said so much on the duty of diligent preparation for the pulpit, did we not conscientiously feel that it is a duty very commonly neglected, and that the fallacies above noticed have really in many cases exerted a most pernicious influence. Were it not for this, it would be assuredly sufficient to remind preachers of the gospel that hard *labour* is the universal condition of all human success; and that preachers of the gospel are not exempted from it. We see that even the divinest genius in every department of science or art is still subject to it: genius may render labour more successful, but the labour must be submitted to, and the success is usually in a ratio to it. "In the sweat of our brow must we eat our bread"—and he who has imposed the law graciously follows its observance with a recompence.

We are well aware, of course, of the difficulty of reclaiming sufficient time for study in an age of activity like the present. In this respect, the ministers of our day labour under a disadvantage which our recluse fathers knew little of. The multiform modes of action which Christian philanthropy has assumed impose upon the modern pastor duties almost unknown to the old. There are local, and district, and more general societies, in the management, or to the advocacy of which, his services are perpetually solicited; and what with engagements of this nature, pastoral visitation, and week-evening services, it must be confessed that his time for study is seriously abridged. It has frequently been our lot to hear ministers complain that every evening in the week has been occupied—not a single quiet hour reclaimed for study. "Things ought not so to be." There can be no question that the adequate discharge of his pulpit functions is his principal duty, and for this, therefore, he ought sacredly to secure sufficient time. He ought no more to trespass upon the time which may be necessary for this purpose, merely because the object which solicits him is a religious one, than a medical man or a lawyer, who takes an interest in some benevolent society, ought, for its sake, to break in upon the time demanded by his professional avocations. The claims of the pulpit, the minister *must* meet; others, however excellent the object, he can be expected to attend to only so far as his remaining time will permit. Nor do we at all apprehend, that if each individual would only take as much of *extra* duty as he can efficiently discharge, the societies which depend upon this species of agency would suffer; on the contrary, we believe that they would be great gainers. For such a practice, if general, would immediately lead to (what has been much neglected in the management of religious societies) a proper distribution of labour. Instead of everybody's

attending to everything, having his name on half a dozen committees, and taking a part in as many societies, the very multiplicity of which engagements prevents his methodical, punctual attention to any, each would take only so much work as he knows he can get through. The consequence would be, that his portion would be better done, and that without infringing on the time allotted to his proper duties. These observations apply more particularly, of course, to such societies as are not immediately connected with any particular congregation, but have a more general object. The former must depend principally on the pastor, as the *prime mover;* though even here we may remark, that we have known many cases where a judicious choice and combination of subordinate agencies have secured every object, and saved to the pastor all his time, except that required for an effective general superintendency.

It is of paramount importance, for another cogent reason, that the minister should set limits to the amount of his *extra* engagements, and firmly resolve, that whatever else he does or leaves undone, the pulpit shall have his proper share of attention. Though he may at first complain that his time is so occupied, and his thoughts so distracted by public business, custom will unhappily reconcile him to it. His mind will become dissipated, and the study to which he would at one time have gladly repaired, will, for want of habits of regular and strenuous application, become distasteful to him. His only element will be public business and the excitement and bustle of active life. Let this be once the case, and whatever else he may do, the great, the immediate object of his office is practically neglected. Much as we rejoice at the Christian zeal which has formed so many societies, we fear it has not seldom led to this incidental evil. Let a minister, then, look with jealousy upon the very first indications he discovers that his study is no longer his delight, and that to turn to his books is becoming irksome.

It will be observed, that nearly all the conditions of a more efficient ministry, on which we have insisted so much, depend more or less on the state of our collegiate institutions, on the ability with which they are conducted and the liberality with which they are supported: on them depends in a great measure the sort of men who shall be encouraged to assume the functions of the ministry—the preliminary discipline to which they must be subjected—the kind and amount of knowledge, both general and theological, with which they enter upon their office, and correct and worthy views of the principles on which the duties of the Christian preacher and pastor are to be performed. And even in relation to the last point on which we have spoken—the necessity of giving more time and labour to the preparation of sermons in the ordinary discharge of ministerial duties—much, very much,

depends on the degree and species of discipline to which the mind has been subjected at college. On the habits there formed will depend, almost wholly depend, a satisfactory answer to the questions, "Will he give sufficient time to this object? and if he cannot always give so much time as he would, will he be able and willing to make the most of what he can get? Will he have those habits of confirmed industry which shall render hard thinking, instead of being irksome, easy and pleasant?—that ready control of his faculties which will enable him to turn his thoughts, even in those intervals of time which the more indolent let pass as useless, to any subject that may require them?—those habits of prompt and vigorous application which may enable him to make more out of such fragments than the undisciplined could make out of their whole time?—and that love of study, the result of discipline, which shall shield him from the dissipating effects of almost perpetual public engagements, and render the exercise of his faculties and the acquisition of knowledge delightful, even to his life's end?" The answer to all these questions greatly depends on the sort of preparatory training to which the youthful minister has been subjected. Is it possible, then, to exaggerate the claims of our collegiate institutions on public support?

To us it appears, that while our colleges have been rapidly improving during the few past years, while they have been extending the term or the courses of study, while their committees and managers have taken a deeper interest in them, and have sought to render them more efficient, the public has not been proportionately appealed to in their support. The consequence is, that most of them are complaining of straitened funds. In our opinion, the remedy is soon discovered. Let but the same principles be applied to these institutions which are applied to our missionary and tract societies, (we are far from saying to the same extent, for that is not necessary,) and the difficulty is removed at once. In other words, let our men of wealth make it as much a point to subscribe to one or other of these institutions, as to the Missionary Society, and let every congregation make an annual collection (be it much or be it little) for the same object. This last step we earnestly recommended two years ago, in the article to which we have already made repeated reference. Our words were these:—"When we reflect that upon these institutions the character of our rising ministry depends—that from these a supply, at once permanent and effective, must be secured—that it is the object of every church, not only to support its own minister, but to perpetuate the ministry, we scarcely think that our congregations have as yet been roused to a due sense of what is required of them. We think that in every congregation of any considerable magnitude or wealth, there should be an annual collection for this object.

Surely these institutions have as strong a claim upon our contributions as very many others which are far more frequently put forward."

Our opinions on the propriety of this step have only been confirmed by further consideration of the subject; nor is there any way of shewing that the view we have taken is a wrong one, except by shewing that the object is not as worthy of general support as that of the societies already mentioned. We think it may be made to appear otherwise, for it may easily be proved that the degree of energy in all our religious societies ultimately depends on the condition of our colleges. Our great religious societies are dependent upon the number, the magnitude, and zeal of our churches; and none will deny that these will depend on the efficiency of the ministry. It appears to us, therefore, altogether unwise to expend so little upon our colleges, and to allow our great religious societies to monopolize our liberality. This point is fairly put in an address recently issued by the committee of Spring Hill College, to the churches and congregations of the midland counties, to which that institution of course principally looks for support.

The "Address" particularly presses the proposal of an annual collection, (by way of experiment for a term of years;) and we rejoice to be able to say that no less than three associations, those of Staffordshire, Warwickshire, and Northamptonshire, have already responded to it. Should this appeal lead to a general adoption of the plan, all our colleges, and churches too, will have reason to feel obliged to the enterprising gentlemen who compose the committee of Spring Hill College.

"CHRISTIAN BRETHREN,—We venture to solicit your earnest and devout attention to the following statement. It relates to a subject, than which, we conscientiously believe, none more important could be submitted to you.

"It has long been felt by many, and is now, we rejoice to say, beginning to be acknowledged by all, that the COLLEGIATE INSTITUTIONS, on which, under God, the maintenance and diffusion of the gospel, both at home and abroad, so vitally depend, have never been adequately supported amongst us. Yet it seems to us almost impossible to overstate their claims on public patronage. The prosperity of existing churches, and the formation of new ones, depend mainly on the character of our ministers. But on what does that depend? Plainly on the efficiency of the institutions which educate them for their work. Nor is this all: those great societies which, happily in our time, the Christian church has organized for the propagation of Divine truth, are ultimately dependent on the state of our colleges, and will flourish or decay just as those institutions prosper or decline. We say this advisedly; for none will deny that the funds of our Bible and missionary societies are determined by the number, magnitude, and zeal

of our churches and congregations, and these, as already said, are manifestly determined by the quality of that ministry by which they are formed and nurtured. Each well-instructed, 'thoroughly-furnished' minister, is, in fact, a purveyor to our great religious societies. With his success, and in proportion to it, will their revenues be augmented; with his failure, and still in proportion to it, will they be diminished. As is the fountain, so will be the streams, and if the one fail the other must soon be dry.

"Should not common sense, then, teach us, that whatever else we do or leave undone, we should take heed that our colleges receive liberal support? That the shortest, as well as most efficient, method of supporting those great societies which, at present, almost monopolize our Christian liberality, would be to cherish carefully the institutions on which so much of their revenues ultimately depends? Yet, what is the fact? Of the multitudes who are annual subscribers to our Bible and missionary societies, scarcely a tenth part subscribe a shilling to the support of our colleges; and while there are no congregations of any magnitude which do not afford an annual collection in behalf of missions, there are very few which grant even an occasional collection to our colleges, and scarcely one (so far as we have heard), which makes such collection annually! Brethren, we ask you in all seriousness—'Ought these things so to be?'

"Even if the cause of our colleges could be wholly detached from that of missionary and other religious societies, are our colleges so unimportant as to justify such *disproportion* in our efforts? But when we further reflect that the latter are so intimately connected with the former, is not such conduct unwise, as well as unjust? To neglect these, while we expend our benevolence on the objects to which they are so immediately and vitally subservient, is like tending the branches while the root is uncared for, or widening and deepening the channel while the fountain itself is scantily fed. We say not—God forbid! that we ought to have done less for missions—would that we could do ten times as much!—but we do say that we ought to have done *more* for our colleges.

"We hope, we expect a better state of things; and that you, by your energetic support of that institution for which we plead, and WHICH IS PECULIARLY YOUR OWN, will both set a noble example to the religious public generally, and encourage those who have the management of similar establishments to make a like appeal to other portions of the country.

"The local position of any such institution, and the relations which are inevitably established between it and the surrounding districts, must determine the constituency to which it will chiefly appeal for support. The situation of Spring Hill College necessarily throws it on the support of the midland counties. Placed, as it is, in the very centre of those counties, and within a few hours' ride by rail-road of even the most distant of your churches, you naturally look to it for the occasional supply of your pulpits, and will ultimately expect it to furnish you with your stated ministers. As the metropolitan colleges have a natural claim upon the liberality of the metropolis itself and of the suburban

counties, Spring Hill College has an equally natural claim on that of the districts in the midst of which it is placed. Though occasional donations for some temporary and limited object (as, for example, the erection of buildings) may be expected from more distant sources; and though some few men of wealth in all parts of the kingdom, instead of confining their benevolence to any one college, may divide it equally amongst them all, the chief part of the funds of every such establishment must be mainly derived from the surrounding provinces. The chief part of *our* funds, therefore, whether for the erection of the proposed new college, or to meet the permanent expenses of the institution, MUST COME FROM YOU.

"The two principal sources, however, on which we rely are—first, contributions from wealthy individuals, given either in one sum, or in a series of moderate donations for a term of years; and secondly, an ANNUAL COLLECTION from each church and congregation in the adjacent counties. Several munificent and most praiseworthy examples of individual liberality grace the present year's report, and the most gratifying assurances have been received from many churches that they will heartily enter into the plan of an annual collection, while all the associations, which have been as yet applied to—namely, those of Warwickshire, Staffordshire, and Northamptonshire—have already passed resolutions expressive of their cordial concurrence in the proposed plan.

"The reasons which justify us in urging this measure are manifold. In the first place, there are, we are well assured, multitudes who, though unable to afford a large donation, would be delighted to give the little they can spare, and this plan would secure them the opportunity of so doing. In the second place, though the sums raised by many congregations may, taken singly, be trifling, yet the amount obtained from them altogether would be not inconsiderable. Nor let even the poorest churches be discouraged by the consciousness that they can do but little. Their example will stimulate such as can do more. If only one hundred churches could be induced to concur in the proposed plan, and, if taking the wealthy and the poor together, they were to collect only 5*l.* a year each, this in five years would realize no less a sum than 2500*l.* Thirdly, we cannot disguise from you, that we are more anxious that, by adopting this plan, you should set a noble example for future and general imitation, than solicitous about the amount at first realized. It is because an annual collection of this kind is, we verily believe, a thing right and fit in itself, that we so earnestly urge it upon your attention; and we are persuaded that the plan has been hitherto untried only because its propriety has not been pointed out. The claims of such institutions, as already stated, are not less strong than those of the great societies for which no one thinks it too much to ask a similar proof of liberality. We affirm, without fear of contradiction, that if there be reasons of sufficient weight to justify an annual collection in behalf of missions, there are sufficient reasons to justify such a collection in behalf of the institutions which at once supply the public advocates of those very missions, and educate the missionaries themselves. Lastly, we sincerely believe that the plan suggested would do

more to identify our colleges with our churches, and to stimulate both the one and the other to a sense of their reciprocal responsibilities, than any other circumstance whatsoever."

If the adoption of this plan become general, we shall have no longer any reason to complain of the inadequate support of these institutions. Nor would it be attended with any burdensome results. We are far from contending that the same amount of exertion is required as in the case of our missionary societies. A much more moderate sum will be all that is necessary. All that we contend for is, that the support of the Christian public, (both as a matter of principle, and as a matter of policy in relation to our great religious societies themselves,) ought to be equally *general:* that it should be equally munificent, is happily not needful. If every independent and baptist congregation were to raise in this way, (taking the wealthy and the poor together,) only five pounds annually, a sum would be realized amply sufficient to meet all the current expenses of all the colleges connected with these denominations.

We conclude the present article by the following eloquent and impressive appeal from Mr. Alexander's sermon, which, together with the rest of this admirable discourse, we earnestly recommend to general perusal:—

"In fine, let all of us, as many as are interested in the prosperity of this and kindred institutions, be much in prayer to God for them, ever remembering that it is only as our efforts are crowned with His effectual blessing that they can prove truly successful. Let us pray not merely that these 'schools of the prophets' may be kept up to the measure of their present efficiency, but that their usefulness may be greatly extended, by an increase both to the number of students attending them and to the success with which the studies prescribed in them are pursued. There is no need for the fear which some seem to entertain lest too large a number of well-educated preachers should be sent forth from our seminaries. Of such a danger I can form no apprehension—perhaps from its never having yet occurred. Hitherto the evil has been from the opposite cause. Up to this time the demand for good preachers has ever exceeded the supply—a circumstance which has been fraught with evil to the churches as well as to the ministry. To the *former*, it has proved injurious, in that so many promising stations have gone down from want of an efficient ministry to uphold them, whilst others have been sustained in a precarious and sickly existence only by the desperate expedient of an incessant change of pastors, thereby attempting to supply by variety what was wanting in solidity and strength. To the *latter*, it has been mischievous in various ways. Whilst some from want of proper furniture for their office, have been seduced by a love of notoriety to seek that distinction by acting the part of noisy demagogues, which they found themselves unable to reach by the more dignified, but less facile, efforts of professional usefulness; and others of nobler mind, choosing rather to sink

at their post than to cleave to it with lessening efficiency and diminished honour, have fallen a sacrifice in early manhood to the labours which they endured in order to meet the demands of an office with which they had been prematurely invested; how many have there been of less ardent and elevated minds who, yielding to an evil which they could not overcome, have either sought a shelter in some obscure retreat where monotonous mediocrity is still tolerated, or after many a change, are found hovering about our larger cities, rendering unvalued services where no better can be obtained, wasting their days in 'strenuous idleness,' and, uninjured in health or faculties, able, like the labourers in the parable, when asked, 'Why stand ye here all the day idle?' to render no other than the humiliating answer, 'Because no man hath hired us!' It is time, sirs, that the churches were bestirring themselves to prevent such evils. They are clogs upon our progress, blots on our escutcheon, spots in our feasts of love. Better, indeed, I grant, that such things should be, than that there should be any approximation among us to what prevails in those bodies of Christians which have submitted to the control of the state, where men are confirmed in the authority and emoluments of the ministerial office for life, whether they be fitted for its functions or not; but better far would it be, if, upholding as a sacred bulwark of our cause the right of the people to disentangle themselves from an inefficient ministry, we should nevertheless in effect nullify that right by sending forth to the churches ministers of such a stamp, that, once settled over a Christian flock, the constant aim of the latter should be to retain their services and to walk in their light. That such a result is practicable I have no doubt; and as no means seem to me to be more calculated, under the Divine blessing, to secure it than the extended efficiency of our academical institutions, I would earnestly implore all whom I now address to give of their thoughts, their money, and their prayers to this object. By so doing I am persuaded you will well consult for the good of your own souls, for the interests of the churches with which you stand connected, for the honour and happiness of our country, for the well-being of your beloved families and friends, and for that, which to the real Christian is still dearer than country—family, friends, self,—THE GLORY OF OUR EXALTED REDEEMER, who 'gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.'"—pp. 33—35.

Art. II. *Proceedings of the General Anti-Slavery Convention, called by the Committee of the British and Foreign Anti-Slavery Society, and held in London, from Friday, June 12th, to Tuesday, June 23rd.* 1840. London : British and Foreign Anti-Slavery Society. 1841.

THE Anti-Slavery Convention of 1840 marked a new era in the history of mankind. It was altogether unprecedented in its character, and was honourable alike to the intellect and the heart of its projectors. It betokened the mature strength to which practical philanthropy had attained, and held out the promise of vast good to the outcast and wretched of the human race. The first announcement of the meeting was regarded with incredulity even by many who were interested in its object. They could scarcely conceive it possible that representatives, from almost every quarter of the globe, could be brought together,—men of various climes and different tongues,—at the summons of pure philanthropy; and that, when assembled, their discussions should be confined within the prescribed limits of their charitable mission, and should assume a practical form, to which no just exception could be taken, but from which a liberal measure of future good might be anticipated. Princes, statesmen, and ecclesiastics, have had their meetings, but the annals of history presented no instance of a benevolent appeal to the civilized world, such as the British and Foreign Anti-Slavery Society made. The design of the meeting, as stated in the circular calling it, was—"To deliberate on the best means of promoting the interests of the slave, of obtaining his immediate and unconditional freedom, and, by every pacific measure, to hasten the utter extinction of the slave-trade." To such a meeting, "the friends of the slave, of every nation and of every clime," were earnestly invited by the abolitionists of Britain. The simplicity of the object proposed, the pure charity it breathed, the strictly religious grounds on which it was based, and the catholic fellowship with the whole human family which the movement indicated, placed it infinitely above all conventions, civil or ecclesiastical, which the world had previously witnessed. The objects of the Convention were lucidly stated in a paper which was read at the commencement of its sittings. "For the eradication and destruction of this evil," said the document, "we, in our office as delegates, and members of this convention, are summoned, and have come hither, at the special invitation of the committee of the British and Foreign Anti-Slavery Society, that we may confirm one another in our hatred of that great wrong, in our purpose and resolution to oppose it; and that, by our calm, solemn, and enlightened deliberations, we may devise such methods of future co-operation, as may, by the guidance and

blessing of the most high God, the fountain of all wisdom and goodness, and the common Father of our whole race, the more speedily conduct to its utter final overthrow in every part of our habitable world. That evil is slavery—direct, unequivocal, absolute slavery—not other evils of a kindred character, or which, in the opinion of some, may be of equal, or even greater magnitude, or which may be classed by some philosophical philanthropists under the same head, and called by the same name; but, if we may so speak, *slavery proper*, in its own distinct and essential attributes."

The extent of the evil against which the labours of the convention were directed is much greater than is generally imagined. In the United States, the slave population is estimated at 2,750,000; in the Brazils, at 2,500,000; in the Spanish colonies, 600,000; in the French, 265,000; in the Dutch, 70,000; in the Danish and Swedish, 30,000; and in Texas, 25,000; making a total of 6,240,000; to which must be added several millions more held in bondage by Great Britain in the East Indies, and in the settlements of Ceylon, Molucca, and Penang, as well as by France, Holland, and Portugal, in various parts of Asia and Africa. In addition to all this, 120,000 native Africans are, on the most moderate calculation, annually conveyed to the slave-markets of the West, and 50,000 to those of the East; in procuring whom, nearly 300,000 perish under circumstances the most revolting and terrible.

The volume before us contains the results of the Convention, so far as paper and print can exhibit them, and we only regret that its publication has been so long delayed as to endanger somewhat its circulation. We doubt not that good reasons may be pleaded for the delay, and we hasten, without further comment, to acquaint our readers with some of its more important details. We did this to some extent immediately after the breaking up of the Convention, and shall be careful, therefore, on the present occasion, not to go over the ground we then occupied.

On the second day's sitting, a valuable paper was read on the essential sinfulness of slavery, which lucidly exhibits the unchristian and impious character of the system, and shuts up the professor of Christianity to the abandonment of slavery or the renunciation of his Christian faith. Two facts, it is strikingly observed, shew the opposition of the slave system to the genius and influence of Christianity. The one is, that as Christianity prevailed, it abolished the long-continued and widely-spread slavery of Greece and Rome: and the other is, that wherever slavery prevails, it views with extreme jealousy the efforts of Christian missionaries, and greatly obstructs them. The general result of the argument is stated in the following propositions:—

"1. That to make or hold a man a slave, is an offence against God, and a grievous wrong to man, and should be viewed and dealt with as a sin.

"2. That, therefore, all who fear God and regard man, should purge themselves from this accursed thing, and 'touch not, taste not, handle not.'

"3. That this is the ground on which the battle for universal emancipation must be fought.

"4. And that on this ground, all who love God and man should rally for a determined, combined, and persevering effort, assured that greater is He that is for us, than all that can be against us."—p. 55.

Some discussion took place on the propriety of adopting resolutions recommendatory of withholding from slave-holders the fellowship of the Christian church. The feeling out of which the discussion grew was more sensitive than just, but the debate which followed served to elicit much admirable feeling, and to place the general subject in a clearer and stronger light.

The following resolutions were ultimately adopted with entire unanimity, the whole assembly rising in token of their hearty concurrence.

"1. That the paper of the Rev. B. Godwin, on the essential sinfulness of slavery be recommended to the committee of the British and Foreign Anti-Slavery Society for publication.

"2. That it is the deliberate and deeply-rooted conviction of this convention, which it thus publicly and solemnly expresses to the world, that slavery, in whatever form, or in whatever country it exists, is contrary to the eternal and immutable principles of justice, and the spirit and precepts of Christianity; and is, therefore, a sin against God, which acquires additional enormity when committed by nations professedly Christian, and in an age when the subject has been so generally discussed, and its criminality so thoroughly exposed.

"3. That this convention cannot but deeply deplore the fact, that the continuance and prevalence of slavery are to be attributed, in a great degree, to the countenance afforded by many Christian churches, especially in the western world; which have not only withheld that public and emphatic testimony against the crime which it deserves, but have retained in their communion, without censure, those by whom it is notoriously perpetrated.

"4. That this convention, while it disclaims the intention or desire of dictating to Christian communities the terms of their fellowship, respectfully submits, that it is their incumbent duty to separate from their communion, all those persons who, after they have been faithfully warned, in the spirit of the gospel, continue in the sin of enslaving their fellow creatures, or holding them in slavery,—a sin, by the commission of which, with whatever mitigating circumstances it may be attended in their own particular instance, they give the support of their example to the whole system of compulsory servitude, and the unutterable horrors of the slave-trade.

"5. That it be recommended to the committee of the British and Foreign Anti-Slavery Society, in the name of this convention, to furnish copies of the above resolutions to the ecclesiastical authorities of the various Christian churches throughout the world."—pp. 300, 301.

Having discussed the general principle, and pronounced unequivocally their condemnation of slavery as a sinful institute, the Convention proceeded to the subject of *Slavery and the Slave Trade in British India.* It is but recently that this subject has been brought under the attention of British philanthropists. An almost total ignorance prevailed respecting it. Its very existence was generally unknown, while its enormous extent and demoralizing character were unsuspected by any. The paper which Professor Adam read on this subject contains a mass of most important information, and we strongly recommend it to the immediate perusal of our readers. The slave population is moderately stated at 1,000,000, and the following are represented as the sources whence they have sprung:—

"*Origin and sources of Slavery in British India.*—With the exception of an unascertained proportion of slaves of Arab and African birth or descent, a very large majority of the slave population of India consists of children of the soil, and the origin of their slavery was probably conquest,—the conquest and subjugation of the aboriginal race by the Hindus, and the subsequent conquest and subjugation of the Hindu race by the Mohammedans. Hindu law recognises conquest as a principal and legitimate source of slavery. Mohammedan law recognises it as the sole ligitimate source of slavery. The second source of slavery in India, and, up to the present day, a prolific source, is the sale of free children by their parents, and of free orphans by those who happen to have possession of their persons,—a sale often made, it may be hoped, from the strength of natural affection on the part of the parents to preserve their offspring from starvation during the frequently recurring periods of famine, and often, there can be as little doubt, from the weakness and want of natural affection, to satisfy the cupidity of the parent or nominal guardian, and to subject the children to the degrading occupation of vice and prostitution. A third source of slavery, existing and prevalent at the present day, is the sale of freemen by themselves, either for a sum of money, or in redemption of a debt previously incurred. This is strictly bondage—that is to say, servitude or slavery under a bond or money-obligation. Practically the bondage is for life, and involves that of the wife and children of the bond slave. A fourth source of slavery, has been the sale of criminals, outcasts, concubines, and illegitimate children. This practice existed under the native governments, and in the early days of the British government, but as a mode of punishment was subsequently disallowed and repealed. A fifth source of slavery, largely prevalent at the present day, is kidnapping, prohibited, of course, by the British government, but caused and cherished by the continued existence and maintenance of the institution of slavery. It is only by the abolition of slavery that

kidnapping can be effectually prevented, by removing the temptation to the commission of the crime. A sixth source of slavery, is the importation of slaves by land and sea. The British territories in India are surrounded and intersected in all directions by native slave-holding states, from which slaves are clandestinely imported by land. The importation by sea is the source of slaves of Arabian and African birth or descent, found occasionally all over India, and existing to a considerable extent on the Malabar coast. The last source of slavery is descent from a slave parent or parents: in other words, slavery is hereditary, and descends from parent to child. This is the chief source of slavery in British India at the present day."—pp. 77, 78.

On the other points of this case we refrain from speaking, as it is our intention speedily to bring the whole subject of Indian slavery before our readers.

We pass on to American slavery, which occupied much of the attention of the Convention. A large number of delegates from the United States were present, and they spoke with earnestness and deep feeling. Every word they uttered, equally with every formal resolution which they proposed, bespoke the strong hold which the subject had on their hearts, and their determination to grapple with it to the death. The language of deep sorrow and mortification, which became them as Americans, was mingled with the firm resolve and high hopes which religious principles inspired, and gave a tone to their discussions than which nothing could be more indicative of ultimate and complete success. The report of the several speeches made by these gentlemen should be read attentively, if a clear view would be obtained of the character and range of the various influences which grow out of the slave system amongst them. We can only find space for the following extract from the speech of Mr. Stanton, of New York, in support of a resolution expressive of the importance of a "frequent, clear, and full expression" of abolition principles in the "leading religious, political, and literary periodicals" of this country. The facts stated by Mr. Stanton may well be left to make their own impression.

"Our case is one of great difficulty. The general government has no power to abolish slavery, but in the way of which I have spoken; and, in some senses of the word, our case is hopeless. We have the power to alter the constitution, in order to abolish slavery, but to accomplish that, will require the assent of two-thirds of the states. Hence we find it necessary to rely much upon moral power; and when I speak of moral power, I do not mean to exclude political action; those political movements, especially, which may be considered as moral. Hence, the importance of the resolution which I have the honour to submit to you. We rely much upon external influences. The civilized world must erect a wall of fire around America, which may melt down the hard heart of the slave-holder. The abolitionists are feeble in numbers, but

strong in moral power; and, thank God, we are growing in both these respects. Therefore it is that we fall back for assistance upon the enlightened sentiments of the civilized world. One influence, which we desire to bring to bear for this purpose, is the literature of the world. We are, in America, a reading people. It may be not paying a very great compliment to this country, when I say that we read a great deal more than the English. I have travelled from Torquay to London, and have scarcely seen a newspaper: while in America I should have seen a thousand in that space. Everybody reads there; every American is a politician; all have titles to nobility; everybody is heir-apparent to the throne. We are, therefore, politicians, almost from necessity. Every mechanic has his 'summary,' and every gentleman his 'broad-sheet:' the summary is to be seen in every workshop—the broad-sheet in all the saloons of our aristocracy; for we have our aristocracy, even in America. I take pleasure in saying, that the fountain-head of our literature is Great Britain. It is from the land of Shakspeare and of Milton, of Locke and of Newton, of Pope and of Scott, of Robertson, and Mackintosh, that we gather many of the gems which sparkle in our literary diadem. We come to England, and say, give us an anti-slavery literature. I have already spoken of the effect of British literature generally upon America, Such is also the case with our theology. Our theology is that of Howe and Baxter, of Taylor and of Tillotson, of Wesley and Doddridge; we get it from you, take heed, therefore, that it be pure. Our law is derived from that of your Coke and Blackstone, and others, down to Mansfield, who made judicially the glorious decision, that the moment a slave sets his foot upon British ground, that moment he is free. Our histories, also, are from England, from Hume to Mackintosh. Thus, of every branch of literature and science. But we find it necessary to set up an expurgatorial inquisition, and to re-publish, so as to suit our pro-slavery habits and prejudices. Doubtless you have all heard of Tyler's history. In re-publishing it in America, it was found necessary, in consequence of some unpleasant reminiscences concerning liberty and revolutions, which it awakened in the minds of slave-holders, to get up an expurgated edition of it. An edition of Tyler, *tabooed* and expurgated, was published, and it sold well. Again, the Rev. J. H. Hinton published a history of the United States of America; an edition of this was republished in America, by a firm, which the moment a work from England arrives, puts it into the hands of their compositors, and sends the sheets flying over the whole of the United States. Well, over came this history of Mr. Hinton's, which was circulated by these publishers in the usual manner. But it was not long before these gentlemen found letters upon their counters, from their customers in the southern states, informing them, that they must expect less of their custom if they sent to them such works as that. The reason was, because Hinton's work states the fact, that two millions and a half of human beings are unjustly held in bondage in America. An edition, therefore, was got up, expurgated from all those faults. But the exclusion and expurgation of which I have spoken, is not confined to what may be called the higher departments

of literature, A book was published in this country, entitled 'Woods and Fields,' by Howitt, a pretty little unpretending volume ; but even that was *tabooed* in America, because it contained some lines, declaring that man was not born to be a slave. You have all, no doubt, read Pollock's 'Course of Time ;' that volume also was condemned, because it was found to contain certain sentiments in favour of freedom, and, therefore, would never do to sell in the southern market. The new play of 'Love' was performed at New York, and in other theatres of the states ; but because, in the course of that play, Sheridan Knowles impliedly denounced slavery, it was expurgated ; for they could not bear even a mimic representation of freedom. Dr. Bowring's 'Minor Morals' shared the same fate, the chapter on slavery being omitted. But there is another portion of your literature by which you may reach the public mind in America, and which is not likely to be expurgated ; I mean your English Reviews. The Westminster, the Edinburgh, the Quarterly, and other Reviews, published in this country, are read by thousands in the United States. There is one house in America which has ten or twelve thousand subscribers for such Reviews, and the subscribers stipulate that they shall be printed entire. An article in one of them, by Miss Martineau—the Martyr Age—excited so great a sensation there, that the publishers were obliged to apologize for its insertion ; still the article was read, and read in the southern states.—pp. 123—125."

American slavery was followed by that of the French colonies, the discussion of which was introduced by the reading of a letter from the French Anti-Slavery Society, introducing its delegates to the Convention. An interesting paper on the subject was read by Mr. Turnbull, from which much valuable and encouraging information may be gained.

"The subject of abolition," remarks Mr. Turnbull, "has, of late years, made great progress in France ; it has repeatedly been before the French legislature ; and two successive committees have been named for the purpose of examining the various modes by which abolition might be accomplished. Within the last few weeks, Mr. Tredgold and myself had the honour of being received by the King of the French, with whom we had a long audience. His Majesty assured us, in the first place, that he and his government were prepared to do all in their power to abolish the slave-trade, and that a commission was about to be named, to inquire into the best means of effecting the abolition of slavery. This commission has since been appointed, and, from the names of its members, as they appear in the 'Moniteur,' it is impossible to doubt the sincerity of his Majesty's declaration."—pp. 149, 150.

The slave population of the French colonies is about 250,000, two-thirds of whom, ranging from fourteen to sixty years of age, are deemed capable of constant and remunerative labour. The plan suggested by the French committee of 1839, for the extinction of

the existing evil, was somewhat analogous to the first project of Lord Grey's government. It proposed the establishment of an intermediate, or transition state, in which a radical change should be introduced in all the relations existing between the slave and his master. The irresponsible power of the latter was to terminate, and the tutelage of the negro population to be undertaken by the government, who were to let out their services on such terms as the authorities approved. "This state of things was to last until, by means of a sinking fund, to be accumulated from the wages to be earned by the emancipated negroes, the whole indemnity to be awarded to the proprietors, principal and interest, should have been refunded to the government." The injustice of this proposal is too obvious to need comment, and was felt so strongly in this country, as to induce the colonial minister speedily to withdraw a proposition of the same general complexion. Personal freedom is the inalienable right of the negro,—the heritage which he has received from his Maker, and of which he cannot be deprived without crime, not on his own part, but on the part of his despoiler; he is, therefore, entitled to demand its immediate and uncompensated cession. It is his birthright, of which he has been fraudulently deprived, and the continued withholdment of which accumulates a fearful amount of guilt. To demand from the negro a redemption-price is to add wrong to wrong, to vindicate one injustice by the perpetration of another. Still the report of the French committee is a step in advance. The attention it will draw to the subject, is so much gained to the cause of humanity; and the statements and principles which the report embodies will lead to further discussion, which must rectify many of the errors of its framers. We are not to be surprised that such a medium measure should, in the first place, have been proposed. It has the advantage of relieving the mother country from a pecuniary sacrifice, whilst it promises to vindicate the national honour, and to meet the just claims of an oppressed servile race. Further reflection will serve, we trust, to convince our Gallic neighbours that there is no medium between an unconditional emancipation of their slaves and the perpetration of an enormous wrong. The following remarks on the suggestions of the French committee are candid and just:—

"It is not to be denied that in several of the details of the plan of the committee, as far as they have yet transpired, improvements have been suggested on the course of emancipation adopted by the parliament of Great Britain. During the period of probation between slavery and freedom, the interposition of the government between the master and the labourer would have a tendency to soften and remove many of those causes of irritation, which made the English apprenticeship a perpetual source of heart-burning and distrust. There would also be the means of bringing a greater amount of influence to bear on the education of the people, on their moral and intellectual improvement,

the observance of the marriage rite, and the obligations connected with it, and in various other ways, by which a sentiment of self-respect, incompatible with the degrading and demoralizing tendency of slavery, may be gradually instilled into the mind of the negro. The evils of the system proposed by the committee are equally obvious. It excludes, in effect, at least, one whole generation from the enjoyment of their natural rights. Instead of dividing the burthen of redemption between the mother country, the slave-owners, and the slaves themselves, as the British government proposed to do, in awarding an indemnity in conjunction with the apprenticeship ; the plan of the French committee is to throw the whole on the shoulders of the slave, compelling him to work out his own redemption, and deferring the advent of freedom, until that object, however remote the period, is completely obtained. The British parliament committed the mistake of assuming too large a share of the burthen, relieving the slave-owner altogether, and deferring the period of freedom, the instant possession of which was the natural right of the negro, for a series of years. The people of England never objected to the price they were paying, as long as they believed it to be founded on equitable principles ; but as soon as they perceived that between the large indemnity they had paid in advance, and the unremunerated labour of the apprenticeship, the slave-owner, in place of bearing his fair share of the burthen, was to be greatly overpaid for any loss he had actually sustained, and not content with the hard bargain he had driven in Parliament, was resolved to convert the last remnant of the apprenticeship, unjust in principle, and useless in policy, into a source of unreasonable gain, such an outcry was raised in England, as made it impossible for the colonists to persist in their declared intention, compelling them, in their local assemblies, to perform one tardy act of justice without the renewed intervention of the imperial legislature."—pp. 152—154.

We regret our inability to follow out many of the other topics which engaged the attention of the Convention ; but our regret is diminished by the hope that the volume before us will be read, and attentively pondered over, by a large class of our countrymen. We have already intimated our intention to bring the subject of Indian slavery more fully before our readers, and we purpose ere long to do the same with the African slave-trade. At present, therefore, we must content ourselves with the following report of a committee of the Convention on *The Employment of British Capital in the Slave Trade:*—

"1. The committee are credibly informed that, previously to the year 1838, negro collars and manacles were manufactured in Birmingham so openly, that the dealers in those articles publicly announced them in their shop-bills and invoices of sale ; and that the same articles are still manufactured there, with but a small measure of concealment. They have it also upon indisputable evidence, that the casks of shackles which are continually seen passing through the Custom-house at

Havana, in the island of Cuba, are universally held and reputed in that island to be of British manufacture.

"2. With respect to the manufacture in Great Britain of fire-arms for the African slave-wars; although the fact seems to be notorious, the committee have not been able to obtain any specific information. Fire-arms of British manufacture are positively stated to be among the articles constantly on sale in Cuba, for the purpose of the slave-trade.

"3. Of equal notoriety is the asserted fact, that there are cotton fabrics of a peculiar kind, adapted exclusively to be used in the purchase of slaves, and that these fabrics are manufactured extensively at Manchester and Glasgow. The value of the exports in this department, from British warehouses, is asserted to be not less than half a million sterling annually.

"4. The mining companies in action at Brazils are six, and in Cuba three. In whole or in part, the mines are all wrought by slave-labour, and the committee have been able to ascertain that the entire number of slaves employed in them, is no less than 3325. Of these, 415 are employed by the Brazilian Imperial Company, and 441 by the Cata Branca; and this number, however large, cannot exceed the average employed by the companies respectively. There can be no doubt, but these companies are, to a great extent, actual holders of slaves. A recent balance-sheet of one of them presents the fearful item of 45,000*l.*, as cost incurred for 'live stock.' This would be sufficiently painful if it were to be supposed only, that in this item, men, women, and children were indiscriminately mixed with the beasts of burden; but it has been ascertained that, in the practice of this company, all brute help is hired, so that the whole of this sum of 45,000*l.* has been laid out in the purchase of slaves. It is perfectly notorious that the great majority of shareholders in these mining associations are British subjects.

"5. Among the British joint-stock banks, there is one which has extended its business where the slave-trade prevails. The Colonial Bank has for some time had a branch at Porto Rico, and has been making strenuous efforts to establish another at Havana.

"6. To ascertain the quantity of gunpowder exported from the various ports of Great Britain to Africa, and to other parts of the world respectively, although not difficult, requires more time than it has been competent to the committee to employ. They have been put into possession, however, of a document extracted from official sources at Liverpool, by which it appears, that in the year 1839, there were shipped from that port, 19,369 barrels of gunpowder; of which 17,581 barrels were shipped to Africa, and 681 barrels to Brazil, Pernambuco, Bahia, and Maranham; while to all other parts, there were sent only 1106 barrels. In this respect, Liverpool may probably be taken, with safety, as a sample of the British ports in general."—pp. 515, 516.

It is a mortifying thing that such facts should exist in the present day. They fully justify the statement of Mr. R. Allen, who brought up the report of the committee, that the examination had been to him "a most humiliating one." "Turn which way

we would," said Mr. Allen, "we found British capital directly engaged in the slave-trade, upholding it both at home and abroad."

We dismiss the volume with our heartiest commendation. Of the interest and importance of its contents, we cannot speak too highly. It is devoted to the purest of all objects, and breathes throughout every page the most generous and Christian-hearted sympathy with the children of oppression and wretchedness. The extensive circulation of such a work, while favourable to the immediate object of the convention, cannot fail to strengthen the benevolent affections of our nature, and to cherish a spirit of enlarged, single-minded, and active philanthropy. We tender our best thanks to the committee, under whose superintendence it has been produced.

Art. III. *Life of John Dryden.* By Sir Walter Scott, Bart.; with Notes. Edinburgh: Robert Cadell, 31, St. Andrew's-square. 1841.

JOHN DRYDEN was born at Aldwinkle, in Northamptonshire, in the parsonage-house of All Saints' parish, on the 9th of August, 1731. His family seems to have been highly respectable, comprising an old baronetcy with a fair estate; so near indeed to the subject of this memoir, that his third son lived to inherit the title, although the property connected with it passed away to another branch. He appears to have received the rudiments of his education at Tichmarsh, and was certainly admitted a royal scholar at Westminster, under the celebrated Dr. Busby, who revelled in groans, and tears, and learning; but whose mastigophorous propensities neither alienated his pupil from the muses, nor prevented him from entertaining in subsequent years a most profound reverence for his preceptor. Upon the approved system of classical education, which it would then have been heterodoxy to impugn, the future poet felt excited, at an early age, to take his first draughts from the Castalian waters. We are informed, that the third satire of Persius was dispatched by him, as the task of a single Thursday night, within the limits of which, he translated it into creditable English verses. He also, when about eighteen, wrote an elegy for the Lachrymæ Musarum, which was published in 1650, on the premature death of Lord Hastings, a young nobleman of great promise; and over whose grave, (such was the witchery of a coronet,) no less than ninety-eight lugubrious effusions were cast, with a solitary exception, into the impartial abyss of oblivion.

Having obtained his admission, by an honourable distinction,

into the University, Dryden entered Trinity College, Cambridge, the 11th of May, 1650. Here, he proved somewhat contumacious to the Vice-Chancellor, besides getting into such other scrapes as that their consequences transferred his academical affections from the banks of the Cam to those of the Isis. Poverty, however, not permitting him to remove, he graduated regularly as Bachelor, in January, 1653-4; when the death of his father conferred upon him two-thirds of a small patrimonial farm, attached to the junior branch of his family which he now represented, equivalent altogether to about sixty pounds a year. The accuracy of Malone has settled this little circumstance, in contradiction to Johnson, who had mentioned, from Derrick, that his patrimony extended to 200*l.* per annum. Had it been really so, his perpetual necessities could have have been accounted for in no other way, than by fastening the sin of extravagant wastefulness on his memory; whereas the most malevolent amongst his accusers are silent with regard to that point. Careless enough he always was, like the entire *genus irritabile vatum;* of which he soon shone forth as such an illustrious specimen. He had resolved, from the very commencement, to cast in his lot for Parnassus, which was then haunted by dramatists, satirists, and a herd of other poetasters, rhyming away, whenever puritanism would allow them, after the fashion of Old Ben, Doctor Donne, Beaumont and Fletcher, Cleaveland, Fairfax, and Cowley. Matters were in a transitionary, and therefore not perhaps a lamentable state. For although the aurora of William Shakspeare was never again to be rivalled, there was a turn in the tide, from the dulness of the metaphysical poets—a class perfectly hateful in our humble judgment. Their compositions involved large masses of diluvian mire, which the authors attempted to liquify with copious waters of Lethe. Since the latter happened to prevail over the former, posterity has had little to fear, and less to suffer, from cumbrous volumes of ungrammatical verbosity, interlarded with pun and quibble, affected euphuism, and overstrained conceit. Let honour be awarded where honour is merited; nor are we now at all intending to speak otherwise than respectfully of Massinger, Marston, and Shirley; of Spenser, Drayton, and Waller; of Denham, Suckling, or even the translator of Tasso. Far less, of course, are we indisposed to render appropriate homage to the mighty genius of Milton—the very solar orb, if we may say so, of the intellectual firmament of his day. But all we mean is, that the author of the Ode to St. Cecilia had an escape in not being born too early in the seventeenth century. We quite agree with Sir Walter Scott, that his juvenile pieces may serve to convince the most sceptical, how easily John

Dryden might have been entangled and lost amongst the pindarics of his contemporaries. As it turned out, however—

"After leaving the university, our author entered the world, supported by friends from whose character, principles, and situation, it might have been prophesied with probability that his success in life and his literary reputation would have been exactly the reverse of what they afterwards proved. Sir Gilbert Pickering was cousin-german to the poet, and also to his mother; thus standing related to Dryden in a double connexion. This gentleman was a stanch puritan, and having set out as a reformer, ended by being a regicide, and an abettor of the tyranny of Cromwell. He was one of the judges of the unfortunate Charles,—had been one of the parliamentary counsellors of state,—became, moreover, lord chamberlain at the court of the protector, and received the honour of his mock peerage."—p. 7.

Sir John Dryden was also a puritan, and "who could have anticipated," asks Sir Walter, "in a youth entering life under the protection of such relations, the future dramatist and poet laureat, much less the advocate and martyr of prerogative, and of the Stuart family, or the convert and confessor of the Roman-catholic faith?" It does not strike us in quite the same light, we confess; nor can we discern anything peculiarly marvellous in an ardent imaginative student, fresh from his books, and fuller of self-confidence than genuine wisdom or knowledge, feeling disgusted at the stiffness, and perhaps the inconsistency of many amongst his disagreeable relations, and so plunging headlong into a career as opposed to them as possible, both in religion and politics. Extremes beget their antipodes in many instances: and the Restoration, with all its worldly attractions, severely tested the fidelity of multitudes who had worshipped the Commonwealth. Dryden wrote and published a warm, but not an unjust panegyric, on Oliver Cromwell. It attracted slight attention, until his subsequent zeal for the royal family provoked an ingenious adversary to emblazon it before the public as an unanswerable proof of apostasy. Annoyed as its author must then probably have been, he yet maintained a becoming silence; nor in his numerous publications for the wretched Stuarts, does there occur any trace of a disposition to retract one word of his eulogy on the memory of the mighty Protector. Pusillanimity, at least, could not be found lurking amidst the darker lineaments of his character.

Dryden was in his thirtieth year at the restoration, and having by this time most conveniently become a cavalier, he hastened to announce his new sentiments, by presenting Charles the Second, on his arrival, with the "Astræa Redux;" followed up, moreover, in 1661, with the verses entitled "A Panegyric to his Sacred Majesty." The monarch had received adulation, quite as hollow, and not less fulsome, from the clergy of an established church;

nor had his abominable profligacy developed itself, to the depth and extent which it afterwards attained. To press forward in the right road to preferment, our poet next addressed his efforts to Lord Chancellor Hyde, which appeared about the same thing as offering honeycomb to a bear. What the king and minister gave for the compliments they received cannot now be ascertained. It was probably little enough; for poverty was already at the elbow of the hungry author, whom we presently find located with Herringman, the bookseller, in the New Exchange, where he wrote prefaces, and other occasional pieces, for his employer. He had altered the orthography of his name from *Driden*, which was the way his family spelt it, to that which ever since has passed into common use; but which mightily offended his relations, and, in their view, still more aggravated his defection from puritanism. Meanwhile Sir Robert Howard, a distinguished royalist of noble birth and some pretensions to genius, formed an acquaintance with the author of "Astræa Redux;" and introduced him into a circle where his merits would stand a better chance of being appreciated. Thus patronized, he gradually rose in reputation; for nothing was anywhere to be done without the light of the countenance of the aristocracy. He published a short satire on the Dutch, to animate the people of England against that nation, in our first war, under the restored Stuarts, with the States-General. He was chosen a member of the newly-instituted Royal Society, on the 26th of November, 1662—"an honour which cemented his connexion with the most learned men of the time, and is an evidence of the respect in which he was already held." His epistle to Dr. Walter Charleton, on the curious treatise by that eminent physician, respecting Stonehenge, demonstrates his own improvement in taste and style, as well as his enthusiastic admiration for Boyle, and Ent, and Harvey, described by him as treading in the path pointed out by Bacon, who first burst asunder Aristotelian fetters, and admonished the world that knowledge was to be derived from experiment. Sad experience also daily taught him that neither bards nor philosophers could live upon praise. To write an epic seems to have been his favourite, though secret object, had a competence of fortune only allowed him sufficient means and leisure for the purpose. But one line alone remained, "in which poetical talents might exert themselves, with some prospect of procuring their possessor a reward, or at least a maintenance, and this was dramatic composition." He commenced composing for the stage, therefore, about 1663, compelled, as Johnson says, undoubtedly by necessity; for he appears "never to have loved that exercise of his genius, nor to have much pleased himself with his own dramas." These were twenty-

eight in number, spread over a period of almost as many years. Before alluding further to them, we may just look round, for a moment, at the state of the political and literary world, on the vast theatre of the three kingdoms, as they must then have presented themselves to the eye of intelligent observation.

Vestiges of the civil wars remained still apparent on the surface of society, in the coarseness of general manners, and the profound bitterness of party spirit. Personal violence attracted by no means the same execration which would everywhere attend it now. The drunkenness and sexual profligacy, which had disgraced the days of James the First, declined in some degree under his successor; and were almost confined to one party, during the career of Oliver Cromwell. The fierce struggles and collisions between prerogative and liberty so absorbed attention, and deepened the interests of both sides, in maintaining broadly their distinctive characters, that, in a certain latitudinarian sense, the virtues and the vices of mankind might have been said to hold military commissions under puritanism and royalism. What we mean is, that although there existed palpable exceptions on all quarters, the mass of cavaliers gloried in openly violating every commandment of the decalogue; whilst their opponents, on the other hand, plumed themselves upon at least the decent and professed observance of them. In process of time, the royalists could not avoid perceiving how irresistible an advantage they had thus conceded to their antagonists. Hence, even their immoralities withdrew insensibly into seclusion; more especially when the hoof of power, and the scourge of discipline, were ever ready to be lifted up, for the restraint of their persons, as well as the edification of their souls. Shut out, therefore, from the high places of the earth, which their conquerors, men as brave, and more moral than themselves, almost exclusively occupied, an unnatural pressure from without kept down, as it were, the licentiousness of the upper classes, which would otherwise have avenged itself for the defeat of the first Charles, by wallowing in the masques and revels of the first James. The longer brutal loyalism had to wait for its opportunity of doing this, so much the darker, and fiercer, and more rapacious, grew its sullenness, its resentment, and its appetite. Neither can there be now a reasonable doubt, but that the demeanour of the Commonwealth was too constrained, too precise, too demure, and even sometimes too sanctimonious, to be either healthful or permanent. When, therefore, the Restoration came, it was literally like letting Apollyon out of his prison. In the very land where freedom, in its civil blessings, seemed ready to establish her seat for ever, despotism suddenly descended like a vulture on the spoil, to devour what it could not defile, and defile what it could not devour.

Such was the fearful recoil of a system which had been forced out of its native position, that the homage and flattery of the royalists approached oriental adoration. The cheers of a party so resounded through the political amphitheatre, that other persons, besides Charles the Second and his brother, mistook them for the voices of nations. The deadly wound of absolutism appeared healed, and all the world wondered after the beast. Analogous to this, were the changes in morals and literature. With respect to the former, it must have seemed to our forefathers as though the three kingdoms had walked out of conventicles and churches into playhouses; or out of their own quiet religious homes into public pleasure-gardens. External decencies were thrown at once to the moles and to the bats. Obstreperous mirth, buffoonery, and profaneness, became lords of the ascendant, as in a moment. The confusion approached not gradually, nor were there any limits to the hubbub. According to the cavaliers, they could exhibit their merits in no manner more striking or effectual than by setting order, as well as moderation, at defiance. Hence London, Great Britain, and Ireland, strove to imitate Sodom and Gomorrah, or the blighted countries of antiquity, in their guiltiness and shame. Merriment was the least harmful and the most attractive lineament in the character of the restored monarch. His blacker sins rose out of the pit, when the froth and effervescence had a little passed away. But, meanwhile, our national morals contracted incalculable pollution. Everything connected with the histrionic art took the prevalent contagion, inflamed it with the full development of its own inherent wickedness, and then diffused this infection, thus corroborated and aggravated, throughout the upper, middle, and lower classes. England degenerated into the Egypt which had forgotten Joseph, whilst the puritans alone had light or holiness in their dwellings. If, in answer to their secret intercessions, these realms were still reserved for mercy, it was not until pestilence, conflagration, famine, and grinding oppression, had emptied many a vial of well-merited vengeance upon the heads of a generation of transgressors.

We say that literature also caught the plague, and had to pass through its appointed ordeal accordingly. Under the first Stuart, dramatic poetry was the department most successfully cultivated; as might have been expected from the influence of Shakspeare. Numerous theatres were then open in various quarters of the metropolis; so that whoever composed a play could hardly fail of procuring its performance somewhere. Awkward enough, however, the second-rate tragedies and comedies of Elizabeth and James appear to ourselves. James affected to patronize the muses, as the great Solomon of his age; so that besides theatrical

entertainments, he would, now and then, condescend to praise, in bad English and broad Scotch, those miscellaneous efforts of genius which gathered around his smiles for their support But as this wretched sovereign was no Augustus, his vile taste, and worse pedantry, fostered a fatal propensity to false wit. Strange and unexpected connexions of sound or of idea, came to be substituted for genuine humour, or even the effusions of the stronger passions. The mischief had commenced, beyond question, under the virgin queen; but Elizabeth, together with her courtiers, possessed and preserved, amongst innumerable defects, at least real manliness of character. The royal professor of kingcraft, his admirers and minions, his favourite companions and parasites—these were the proper *old women* of their day. Their garrulity, and assumption of an erudition that never belonged to them, licked the monster into a shape, and size, and fashion, which it would never otherwise have enjoyed. Sir Walter Scott himself admits that its great nursery was "at court—a sphere in which its denizens never think they move with due lustre, until they have adopted a form of expression, as well as a system of manners, different from that which is proper to mankind at large. These outrages upon language were committed without regard to time or place. They were held good arguments at the bar, though Bacon sat on the woolsack." Sermons themselves could not escape from their intrusion. James was an inveterate punster; and meanwhile, the metaphysical poets used the same violence towards images and ideas, which had formerly been applied to words. These quibbled to the mind, as a corresponding section of their contemporaries performed the same ridiculous function to the ear. Nature and simplicity were altogether lost sight of, when at length the civil war caused men to throw aside their gray-goose quills, and draw their swords. The contest, being waged for principles of the very highest importance, imparted an earnestness and religious seriousness to the literary productions of the roundheads, which their irreverent opponents could neither brook nor bear. Waller, Denham, Fairfax, and Suckling, were, indeed, gradually preparing the public for better things; and from them, as well as Cowley, John Dryden was collecting, strengthening, and polishing those powers of fancy, which were to effect so much for the reformation of poetic numbers.

No sooner, then, had poetry witnessed the downfal of the protectorate, than it plunged, for the most part, into the same headlong course of profligacy, which disgraced the government, and polluted the morals of that remarkable era. Dramas became the order of the day. Playhouses, of old patronized by the Stuarts, were now opened, after their long eclipse; and naturally were

resorted to by those who loved them, with all the ardour inspired by novelty. Their machinery and decorations, even under the auspices of Charles the First and his consort, had presented no inconsiderable splendour; which to enjoy, or to boast of the enjoyment, constituted an eminent badge of loyalty. Our biographer, in describing these matters as "elegant amusements," nevertheless displays rather more than his usual historical accuracy in what follows:—

"The taste of the restored monarch was decidedly in favour of the drama. At the foreign courts which it had been his lot to visit, the theatre was the chief entertainment; and as amusement was always his principal pursuit, it cannot be doubted that he often sought it there. The interest, therefore, which he took in the stage, and its restoration, was direct and personal. '*No throne—no theatre!*' seemed as just a dogma as the famous '*No king—no bishop!*' Had it not been for this circumstance, it seems probable that the general audience, for a time at least, would have demanded a revival of those pieces which had been most successful before the civil wars, and that Shakspeare, Massinger, and Fletcher, would have resumed their acknowledged superiority upon the English stage. But as the theatres were re-established and cherished by the immediate influence of the sovereign, and of the court which returned with him from exile, a taste formed during their residence abroad dictated the nature of entertainments which were to be presented to them at home. It is worthy of remark, that Charles took the model of the two grand departments of the drama from two different countries." p. 13.

These twin fountains of abomination and bad taste were Spain and France. The latter afforded a pattern for those tragedies, which continued in vogue, for twenty years after the Restoration, and were styled "Rhyming or Heroic Plays." At Paris, Louis the Fourteenth was, by a fiction of French fashion, presumed to be always present in his box at the theatre, just as our sovereign is supposed to possess a political ubiquity in her privy council, and at the House of Lords. Childishness lies at the root of all such monstrous imaginations, although concealed under the gentle term of etiquette. Shadows may sometimes work wonders; and those of the Grand Monarque imprinted the court manners of the Tuilleries and Versailles upon French tragedy and comedy. "Every king was, by prescriptive right, a hero, every female a goddess, every tyrant a fire-breathing chimera, and every soldier an irresistible Amadis; in which, when perfected, we find lofty sentiments, splendid imagery, eloquent expression, now and then sound morality; and, in short, everything but the language of human passion, and human character." Racine and Corneille fought manfully the fight of genius against such fearful odds; but the plan being fundamentally wrong, "the high talents of

those authors only tended to reconcile their countrymen to a style of writing, which must otherwise have fallen into contempt." The comedy of Molière, however, was not indelicate enough it seems for the merry, or as we ought rather to say, the wicked monarch! There was no occasion for the comic muse "to dwell in decencies for ever;" hence he revelled with the lowest of the audience, in the gross lasciviousness, the coarse vulgarities, the profane witticisms, and naked immoralities, which inundated the stage, and thence rushed, like a land-flood, over the length and breadth of national habits. Sir Walter Scott allows, that the drama would have seemed insipid to Charles the Second, had it not been seasoned with his own libertine spirit, and with the bustle, disguise, and complicated intrigue, which though not even tolerated at Paris, found a refuge and patronage at Madrid. Hence, correctness in copying nature, elegance of expression, arrangement in action, and noble traits of character, gave way to vile double *entendre*, masques, rencontres, mistakes, disguises, and escapes; all easily accomplished by the scene-painters and stage-carpenters, through the intervention of well-managed canvas and coloured pasteboard, sliding panels, trap-doors, veils, dominoes, dresses, and dark lanterns. The theatres of London were limited to a couple, after the restoration; —a pair of moral ulcers, admirably calculated for corrupting youth and age, for nourishing and fomenting every evil of the human heart, for indulging and pandering to the lowest vices of mankind.

One of these privileged temples of iniquity was placed under the direction of Sir William Davenant; whose set of performers, including the famous Betterton, was called the Duke's Company; the other, under Thomas Killigrew, notorious for his colloquial wit, bore the title of the King's Company. To the service of the last, poor Dryden yoked himself. His plays, which we are neither going to enumerate, nor criticise analytically, appear just so far to have succeeded, as to have put the bread of mental prostitution into his mouth. His personal morals were not sound; notwithstanding the miserable glosses of his biographer, who evidently conceived that there was a long list of little sins, which gentlemen of birth, fortune, or genius might indulge in; more especially whilst keeping clear of the vulgarisms of vital religion. We mention these things with regret; but nothing shall ever induce us to mince matters, even for Dryden or Walter Scott. The former indulged at this time in heinous fornication, disguised and gilded under the phrase of gallantry. He intrigued with a beautiful actress, or harlot, of the name of Reeves, as well as with many others of a similar class. The prince of modern novelists tells us, that "it would not be edifying, were it possible,

to trace these instances of his success," in various debaucheries; but how much less edifying is it to have his gifted pen, almost immediately afterwards, describing "the moral character" of his subject as altogether "*unexceptionable!*" So again, after shewing what sinks of wickedness theatres were, in former as well as later days, he can discern no good reason why they should be limited in number, since "they are *at least harmless, if not laudable places of amusement!*" Alas, for the inconsistencies of men! Dryden himself, however, became a more decent character when he had married. This event occurred in 1665. His wife was Lady Elizabeth Howard, eldest daughter to the Earl of Berkshire; a woman far gone in the family-way, when she stood before the nuptial altar. She had been mistress to Lord Chesterfield, and brought her husband the righteous dower of a violent temper, weak intellects, with a small property in Wiltshire, which yielded from 50*l.* to 60*l.* annually. From his father-in-law's seat at Charlton, the poet dated the introduction of his "Annus Mirabilis," published at the end of 1667. His "Essay on Dramatic Poetry" soon followed; and the necessities of an increasing family compelled him, about the same time, to promise no less than three plays a-year to the king's company. "In consideration of this engagement he was admitted to hold one share and a quarter in the profits of the theatre, which was stated by the managers to have produced him three or four hundred pounds, *communibus annis*. Either, however, the players became sensible that by urging their pensioner to continued drudgery, they in fact lessened the value of his labours, or Dryden felt himself unequal to perform the task he had undertaken; for the average number which he produced was only about half that which had been contracted for." His full portion of profit, nevertheless, appears to have been paid. In August, 1670, he obtained, by patent, having already enjoyed for two or three years by nomination, the two offices of royal historiographer and poet-laureat, with a salary, promised quarterly, of 200*l.* per annum, besides a butt of canary. From the profits, therefore, of his works, the revenue of his appointments, his slender patrimony, and more recent marriage settlement, we may reckon his income, during this the most prosperous period of his life, at from 600*l.* to 700*l.* a-year, equivalent at least to what 1500*l.* per annum would be now. His connexions and fame had augmented still more than his fortune; the former placing him directly under the patronage of his majesty and the very highest nobility; the latter never seems to have declined. Ormonde, Clifford, Newcastle, Dorset, Buckhurst, Sedley, and even Rochester, for a brief interval, were all proud to pay his transcendent genius the homage which it fairly deserved.

Yet he, like others who cast in their lot with an evil world, had soon to experience the truthfulness of an assertion by Horace, that in the midst of his most fortunate career, *post equitem sedet atra cura!* A greater than the Roman has also declared, that all is vanity. Envy and hostility are rarely tardy in stalking after intellectual elevation. The Duke of Buckingham attacked his system of Rhyming Plays, in the witty farce of the Rehearsal. Handed down to posterity, as a nobleman only less detestable than Cataline, inasmuch as he wanted the masculine powers of the arch-conspirator, George Villiers could at least exhibit his malevolence and profligacy on all possible occasions. He had evidently kept by him the outline of a satire for several seasons, to be hurled at any remarkable person, whose mental irritation at such an attack might gratify himself, or amuse the metropolis. The principal character was to have been Sir Robert Howard, or Sir William Davenant, the author of Gondibert, until the pre-eminence of Dryden marked him out as a much better quarry than either. Under the peculiarities of Bayes, the language of the laureat was exactly parodied, and held up to inconceivable ridicule. The duke condescended to instruct Lacy the actor, personally, how to imitate the very voice and manner of his victim; so that the public, being at no loss to perceive at once whom it was to laugh at, expatiated night after night in the luxury of splenetic ill-nature. The success of the Rehearsal proved unbounded:—

"Besides the attraction of personal severity upon living and distinguished literary characters, and the broad humour of the burlesque, the part of Bayes had a claim to superior praise, as drawn with admirable attention to the foibles of the poetic tribe. His greedy appetite for applause; his testy repulse of censure or criticism; his inordinate and overwhelming vanity, not unmixed with a vein of flattery to those who he hopes will gratify him by returning it in kind: finally, that extreme, anxious, and fidgetty attention to the minute parts of what even in the whole is scarce worthy of any,—are, I fear, but too appropriate qualities of the *genus vatum*." p. 26. "It is easy to conceive what Dryden must have felt at beholding his labours, and even his person, held up to derision, on the very theatre, too, where he had so often triumphed. But he was too prudent to shew outward signs of resentment; and, in conversation, allowed that the farce had a great many good things in it, though so severe against himself." p. 27.

Dryden had afterwards an opportunity of repaying Buckingham in kind, which he took care to turn to what the world calls the best account. But an obscure person, named Elkanah Settle, also headed a faction, on the side of the Rehearsal, and published a rival drama, entitled the Empress of Morocco, which annoyed the laureat to the quick; when Lord Rochester, who had lately

to trace these instances of his success," in various debaucheries; but how much less edifying is it to have his gifted pen, almost immediately afterwards, describing "the moral character" of his subject as altogether "*unexceptionable!*" So again, after shewing what sinks of wickedness theatres were, in former as well as later days, he can discern no good reason why they should be limited in number, since "they are *at least harmless, if not laudable places of amusement!*" Alas, for the inconsistencies of men! Dryden himself, however, became a more decent character when he had married. This event occurred in 1665. His wife was Lady Elizabeth Howard, eldest daughter to the Earl of Berkshire; a woman far gone in the family-way, when she stood before the nuptial altar. She had been mistress to Lord Chesterfield, and brought her husband the righteous dower of a violent temper, weak intellects, with a small property in Wiltshire, which yielded from 50*l.* to 60*l.* annually. From his father-in-law's seat at Charlton, the poet dated the introduction of his "Annus Mirabilis," published at the end of 1667. His "Essay on Dramatic Poetry" soon followed; and the necessities of an increasing family compelled him, about the same time, to promise no less than three plays a-year to the king's company. "In consideration of this engagement he was admitted to hold one share and a quarter in the profits of the theatre, which was stated by the managers to have produced him three or four hundred pounds, *communibus annis.* Either, however, the players became sensible that by urging their pensioner to continued drudgery, they in fact lessened the value of his labours, or Dryden felt himself unequal to perform the task he had undertaken; for the average number which he produced was only about half that which had been contracted for." His full portion of profit, nevertheless, appears to have been paid. In August, 1670, he obtained, by patent, having already enjoyed for two or three years by nomination, the two offices of royal historiographer and poet-laureat, with a salary, promised quarterly, of 200*l.* per annum, besides a butt of canary. From the profits, therefore, of his works, the revenue of his appointments, his slender patrimony, and more recent marriage settlement, we may reckon his income, during this the most prosperous period of his life, at from 600*l.* to 700*l.* a-year, equivalent at least to what 1500*l.* per annum would be now. His connexions and fame had augmented still more than his fortune; the former placing him directly under the patronage of his majesty and the very highest nobility; the latter never seems to have declined. Ormonde, Clifford, Newcastle, Dorset, Buckhurst, Sedley, and even Rochester, for a brief interval, were all proud to pay his transcendent genius the homage which it fairly deserved.

Yet he, like others who cast in their lot with an evil world, ad soon to experience the truthfulness of an assertion by Horace, that in the midst of his most fortunate career, *post quitem sedet atra cura!* A greater than the Roman has also eclared, that all is vanity. Envy and hostility are rarely tardy n stalking after intellectual elevation. The Duke of Buckingam attacked his system of Rhyming Plays, in the witty farce of he Rehearsal. Handed down to posterity, as a nobleman only ess detestable than Cataline, inasmuch as he wanted the masculine powers of the arch-conspirator, George Villiers could at least xhibit his malevolence and profligacy on all possible occasions. He had evidently kept by him the outline of a satire for several easons, to be hurled at any remarkable person, whose mental rritation at such an attack might gratify himself, or amuse the netropolis. The principal character was to have been Sir Robert Howard, or Sir William Davenant, the author of Gondibert, until he pre-eminence of Dryden marked him out as a much better quarry than either. Under the peculiarities of Bayes, the language of the laureat was exactly parodied, and held up to inconceivable ridicule. The duke condescended to instruct Lacy he actor, personally, how to imitate the very voice and manner of his victim; so that the public, being at no loss to perceive at once whom it was to laugh at, expatiated night after night in he luxury of splenetic ill-nature. The success of the Rehearsal proved unbounded:—

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quarrelled with him, procured for this ignoble adversary the high honour of having his worthless piece acted at Whitehall by the courtiers and ladies. Acrimonious and vehement was the uproar which ensued. Settle soon lost his patrons, and Dryden his temper. Samuel Johnson gravely, yet justly observes, that "to see the highest mind thus levelled with the meanest, may produce some solace to weakness, and some mortification to the pride of wisdom. But let it be remembered, that minds are not levelled in their powers, but when they are first levelled in their desires. Elkanah and his great opponent had both sought their happiness in the claps of multitudes." A whole pack of smaller scribblers and critics now joined the hue and cry. It would be sacrilege to disinter their names from the dust of libraries to which oblivion quickly consignedt hem. The needy laureat laid about him with one hand, and wrote for his daily bread with the other. His emoluments from the royal household were always in arrear. A fire had materially diminished the value of his theatrical property: hence he was driven to keep the wolf from his door, by retailing adulation to the great, for certain contemptible sums of money. Almost every production had its special dedication; until flattery itself grew too common to be marketable. "That praise is worth nothing of which the price is known." His prologues nevertheless maintained something like a golden value; being generally written for from two to five guineas a-piece. From Southern he demanded ten:* "Not," said he, "young man, out of disrespect to you; but the players have had my goods too cheap." What proved far worse was, that as in 1670 he had attempted to improve Shakspeare, by producing a foolish counterpart to the plot of the Tempest; so in the course of 1673 he fell upon the presumptuous task of performing the same kind office for Milton! In other words, he ventured to remodel the Paradise Lost into a dramatic poem, written partially in rhyme, and styled "The State of Innocence, or, the Fall of Man"! As may be imagined, it turned out a total failure,—a vain endeavour "to gild pure gold, and set a perfume on the violet." One redeeming feature alone occurred; and this was, that in the preface he boldly informs the degenerate world that it knew not how to appreciate the very epic which he was himself about to mar; "but that he accounts it undoubtedly one of the greatest, most noble, and most sublime poems, which his own, or any other age, or nation, had ever produced." The venerable bard, on being informed by his operator of the cruel intention, is said by Aubrey to have given his contemptuous assent in these words: "Ay, you may *tag* my verses if you

* Dr. Johnson mentions that the usual price was two guineas; but that from Southern three were requested. Malone, however, is almost always accurate, and Scott has followed him throughout.

will." The Paradise Lost, however, proved "a rock of diamond;" and, as if incapable of receiving injury from any mortal hands, still shines uninjured in its unapproachable glory.

In 1675, Lord Mulgrave having composed an Essay upon Satire, requested that Dryden would revise it; which he did, and it was published four years afterwards. Rochester most unjustly attributing to the pen of the laureat some remarks in it, which reflected upon himself, had the meanness to concert an attack upon the individual whom he suspected, more worthy of an assassin than a nobleman. Dryden, just before Christmas, was waylaid by hired ruffians, and severely beaten, as he passed through Rose Street, Covent Garden. Rewards were offered for sufficient evidence to bring home the cowardly villany to its notorious perpetrator, but all in vain. None could be found to incur the *scandalum magnatum*, and carry a coronet within reach of the truncheon of the law. One of the worst symptoms of the taste and public feeling, at the time, was, that the outrage, instead of exciting compassion or indignation, became a matter of perpetual reproach against its victim. The latter, however, healed his wounds and bruises as well as he could, disregarded the sarcasms of his contemporaries, and looked towards posterity for more honourable fame. Political agitations had convulsed society to its centre. The conversion of the Duke of York to Romanism, the Popish Plot, and the celebrated Exclusion Bill, divided and excited all ranks and classes. Monmouth had returned home from Holland, whither he had been banished, without any licence from the king his father; and was making progresses through the kingdom, as the avowed leader of a party. Shaftesbury acted towards him the true character of an evil counsellor. It was under such circumstances that the poem of Absalom and Ahitophel astonished and delighted the world:

"Shaftesbury had been just committed to the Tower, only a few days before the grand jury were to take into consideration the bill preferred against him for high treason. Its sale was rapid beyond example; and even those who were most severely characterized were compelled to acknowledge the beauty, if not the justice, of the satire. The character of Monmouth, an easy and gentle temper, inflamed beyond its usual pitch by ambition, and seduced by the arts of a wily and interested associate, is touched with exquisite delicacy. The poet is as careful of the offending Absalom's fame, as the father in scripture is of the life of his rebel son. The fairer side of his character is industriously presented, and a veil drawn over all that was worthy of blame. But Shaftesbury pays the lenity with which Monmouth is dismissed. The traits of praise, and the tributes paid to that statesman's talents, are so qualified and artfully blended with censure, that they seem to render his

faults even more conspicuous and more hateful. In this skilful mixture of applause and blame lies the nicest art of satire. There must be an appearance of candour on the part of the poet, and just so much merit allowed, even to the object of his censure, as to make his picture natural. It is a child alone who fears the aggravated terrors of a Saracen's head; the painter who would move the awe of an enlightened spectator must delineate his tyrant with human features. It seems likely that Dryden considered the portrait of Shaftesbury in the first edition as somewhat deficient in this respect; at least, the second edition contains twelve additional lines, the principal tendency of which is to praise the ability and integrity with which Shaftesbury had discharged the office of lord high chancellor. It has been reported that this mitigation was intended to repay a singular exertion of generosity on the part of Shaftesbury, who, while smarting under the lash of Dryden, had the liberality to procure admission for the poet's son upon the foundation of the Charter House, of which he was then governor. But Malone has fully confuted this tale, and shewn from the records of the seminary that Erasmus Dryden was admitted upon the recommendation of the king himself. The insertion, therefore, of the lines in commemoration of Shaftesbury's judicial character was a voluntary effusion on the part of Dryden, and a tribute which he seems to have judged it proper to pay to the merit even of an enemy." p. 44.

Other members of the opposition came in for their full share of fame, or infamy, as the case might occur. Buckingham, under the character of Zimri, was remembered, and made to suffer ample vengeance for whatever he had formerly done in the Rehearsal. Titus Oates, Bethel, the sheriff of London, and a number more, are portrayed with almost equal felicity. Shaftesbury was soon liberated from the Tower; and as a medal was struck on the occasion, immensely to the annoyance of the court, Charles himself suggested it to Dryden as a suitable subject for another poem, similar in kind to the last. The laureat forthwith acquiesced; and on the 16th of March, 1681, there appeared, anonymously, "The Medal, a Satire against Sedition." On its being taken to the king, his majesty presented its servile, although gifted author, with one hundred broad pieces; an unusual outbreak of liberality, prompted, no doubt, rather by the depth of the royal sympathy with autocratic principles, than by any inherent admiration for the genius and talents which were there exhibited. Many answers presently appeared to both Absalom and Ahitophel, and the Medal; but unfortunately the cause of freedom had to rely upon its innate excellence alone. Parnassus, in that fearful time, was frequented by few who had not prostituted their powers to the service or laudation of oppression, both in church and state. Liberty having once vindicated its divine origin in producing a Milton, seemed to turn, for the present, from the imaginations to the hearts and bosoms of the

nation: so that Dryden, for a few years longer, had matters all his own way. Shadwell had given just cause of offence, by originating or assisting in the composition of a variety of lampoons against his person and opinions, (for they were nothing better,) which were born, and which died almost as quickly, one after the other: Dryden therefore singled him out for poetical impalement, in a piece called "Mac-Flecnoe;" wherein Shadwell stands represented as the son of a proverbial bard, whose name gives the satire a title, and who so long,

> In prose and verse was owned without dispute,
> Through all the realms of nonsense—absolute!

This production will always be deemed unsurpassable for the keenness of its wit, the felicity of its conception, and the force, in many places, of its versification. Pope afterwards adopted the idea, and enlarged it into the Dunciad. Nahum Tate, about the same period, brought out a second part to Absalom and Ahitophel, with respect to which the author of the first part merely revised it, and added two hundred lines,—imbued, indeed, with what Sir Walter Scott describes as "a double portion of the original spirit." Here again the trenchant blade was drawn against Settle and Shadwell, under the respective appellations of Doeg and Og! This was followed by the "Religio Laici," in the month of November, 1682—an ingenious effusion, but replete beyond a question with those theological views, which, when carried out into their natural results, conducted him at once to Rome. His biographical preface to the Lives of Plutarch succeeded in 1683. The injunctions of his sovereign then set him upon the translation of the History of the League, by Maimbourg; a work dear to the Stuarts, as everything else was, which could form the shadow of an apology for hereditary absolutism or indefeasible right. Amidst a litter of libels, on both sides,—for the Rye House affair, and the death of Lord Russel, had exasperated the court against the patriots, and the patriots against their profligate oppressors,—Charles the Second passed away from the scene; leaving his brother on the throne, the people in a state of something like stupefaction, and the tories rampant with joy. We have often said, because we are satisfied as to the correctness of the assertion, that had James only let the established church alone, his reign need never have terminated in the revolution of 1688. Matters would have gone on, perhaps, as before, for a generation or two, until they had reached such a crisis, as that deliverance from the evils of an aristocracy would have accompanied the abolition of monarchical thraldom. These countries might in that case have enjoyed the grand blessings of an hereditary, but limited crown, such as is

now so gracefully worn by our present sovereign, based upon really popular institutions. Dryden, alas! was a courtier to the back-bone. To him the royal favour seemed the breath of his nostrils. Satisfied with having effected a revolution in the versification of his countrymen, he had no bowels for civil or religious freedom. He wrote his "Threnodia Augustalis" on the demise of his old master, and then fell on all fours to secure the patronage of his new one. "Albion and Albanius" came forth, as a gaudy, noisy opera, attempting to illustrate, under a very thin veil of allegory, the restoration of the Stuarts, their escape from recent perils, and their supposed conquest of whiggism for ever and ever! Great expense was incurred in exhibiting this piece, which concluded with the succession of James to the throne, after alluding to, and even closely representing, a celestial phenomenon, witnessed by Captain Christopher Gunman, when lying off Calais, in his yacht Mary, on the 18th March, 1683-4. He beheld in the firmament three suns enclosed in rainbows, which wonderfully affected a superstitious age; so that the poet caught at the coincidence, and formed the solar apparition into the machine on which Iris appears in the opera! "Albion and Albanius" had been acted six times, when tidings reached London that the Duke of Monmouth had landed. Consternation, as well as universal interest in affairs of far greater importance, prevented any further repetition of the performance; which occasioned not a little disappointment to Dryden, whilst it half ruined the unfortunate players, who had embarked their capital in thus endeavouring to amuse the metropolis.

It was at this juncture that our author announced himself a convert to the Roman-catholic faith. However sincere might have been his motives, of which none but the Searcher of hearts could be a judge, most certain it is, that James would do nothing for him until he had seceded from Protestantism. Sir Walter Scott handles this passage, in the life of his subject, with much tenderness and delicacy. Strong prepossessions must inevitably be excited, in certain quarters, against any individual, whose change of religion has deprived his friends or party of important services. Such prepossessions grow into prejudices, when temporal advantages happen to be attendant upon what those who are deserted consider apostasy. Yet impartiality will admit, that the accident of secular gain coinciding with particular changes of mind or conduct, does not necessarily imply hypocrisy. Dryden had probably reached a somewhat advanced period, before invisible realities at all attracted his serious attention. When at length they did so, the profligacy of the times, the licentiousness of his own writings, his close connexion with the court and the stage, those *duo spiracula Ditis*, together with

the company he kept, and the general associations of his thoughts, words, and deeds,—would all concur to place him in a position the most disadvantageous possible for taking into his hands the golden balances of the sanctuary. He could have had little idea of prayer, and still less as to the necessity under which he lay of being guided from above, in his investigation of spiritual things. Religion, with persons of his class, can be seldom much more than a mere set of notions or opinions. Dryden, after experiencing the emptiness of that void which worldliness creates in the heart of its votaries, no doubt sighed for something to rest upon, both as to time and eternity. Puritanism he had only known, in his earliest days, as imperfectly illustrated, or, more likely, altogether distorted, through the selfish and inconsistent conduct of disagreeable relations. Deism vanished into thin air, before the coruscations of his own inimitable, although unenlightened intellect; whilst Romanism made so many promises, that at last he surrendered his judgment to that which captivated Chillingworth, Bayle, and Gibbon. Some of his family, including his lady and eldest son, had already gone over to Rome. His interests also, as a courtier and placeman, must have conduced to his final resolution; even allowing his internal convictions to have been precisely what he ever afterwards contended that they were. Moreover, he never manifested any tendency towards subsequent vacillation; so that when we contemplate him, in his later years, under poverty, reproach, and persecution, still adhering to the communion he had adopted, the award of charity would certainly seem to be, that, upon the whole, John Dryden, from a point somewhat previous to the publication of his "Hind and Panther," became a serious and sincere Roman Catholic, in the intellectual sense, we mean, of such an assertion.

His expected harvest, from the conversion, proved both scanty and transitory. James added 100*l.* per annum, payable quarterly, to his previous salary. But battle had to be given, almost immediately, with no less an antagonist than Stillingfleet. Both champions sustained the standard of their respective admirers with much admixture of what we should now deem personal and disgraceful acrimony. Dryden was perhaps ruder than the divine, who tells him plainly, that "zeal in a new convert is a terrible thing; for it not only burns, but rages like the eruptions of Mount Etna; it fills the air with noise and smoke, and throws out such a torrent of living fire, that there is no standing before it." The laureat, according to ancient tradition, is said to have composed his "Hind and Panther" in an embowered walk at Rushton, not far from his birth-place. Outrageous clamour received it on its first appearance. Ro-

manism had then sealed its alliance with arbitrary power; and contending protestants and patriots almost imagined they could hear and see the fetters which their enemies were forging to enslave three nations. The king mightily promoted the dispersion of a poem, every line of which fell in with his own private predilections, and tended to promote the more ambitious objects of his government. Its author meanwhile had sold himself to a tyrant; and that tyrant kept him to his oars. He was ordered to translate the "History of Heresies, by Varillas," into English, as also the Memoir of St. Francis Xavier; which last he executed. Mary of Este had chosen the Roman missionary to India and Japan as her tutelary saint, through whose intercessions, it was absurdly given out, that her son, the future pretender, was born. His first Ode on the Festival of St. Cecilia, that to the memory of Mrs. Ann Killigrew, and some translations of Latin hymns, were his next efforts, previous to the Revolution. This event seemed to deprive him at once both of patronage and bread; yet it was not altogether so. His old friend, Lord Dorset, now constituted high chamberlain at court, had to deprive him of his two situations; to which, *proh pudor*, Shadwell, the Mac-Flecnoe of his bitterest satire, succeeded! But there is some ground for supposing that his lordship, who must have sustained the greatest repugnance to such an exertion, however necessary, of his official duty, generously made up no slight portion of the 300*l.* per annum to Dryden, out of his own purse. We cannot help wishing that this were more clearly ascertained, and to what extent it operated; but that the great genius of his age continued to retain many warm supporters, on the one hand, and at the same time to suffer many severe privations, on the other, are facts perfectly well established. Prosperity, until the abdication of the Stuarts, had shone at various intervals on his wayward path: henceforward, although neither his spirits nor his courage ever failed him, the general characteristics of his course were those of a pitiless tempest. The theatre again became his main resource; and a truly miserable one, as we should style it, notwithstanding the fame he acquired by Don Sebastian, the most beautiful of all his tragedies. Other dramatic efforts ensued. Donations of money, from sundry noblemen and opulent admirers of talent, eked out a precarious income. Miscellaneous pieces, the Satires of Juvenal, his second and great Ode to St. Cecilia, his noble translation of Virgil, obscure disputes with Milbourne and Sir Richard Blackmore, and, lastly, his celebrated Fables, completed his contributions to our poetical literature. His Fables and Virgil are shewn to have realized for him about 1500*l.*; besides a present from the Duke of Ormond of 500*l.* more, for the

introductory verses to the Duchess. His critical supremacy never seems to have experienced any considerable shock. His decision was a law to the witty, the imaginative, or the learned. A pinch out of his snuff-box, at Will's Coffee House, was equivalent to taking a degree in the academies of British intellect. Nor would it be just to omit the remarkable statement, that these honours were as meekly carried as they were universally acknowledged. Dryden was by nature sufficiently irascible; but he could bear to be contradicted, and even to be reproved. Collier, the notorious nonjuror, had attacked his literary criminalities, in terms not less severe than just; and the following forms a magnanimous reply in his preface to the Fables:

"I shall say the less of Mr. Collier, because in many things he has attacked me justly; and I have pleaded guilty to all thoughts and expressions of mine which can be truly argued or accused of obscenity, profaneness, or immorality—and I RETRACT THEM. If he be my enemy, let him triumph: if he be my friend, as I have given him no personal occasion to be otherwise, he will be glad of my repentance. It becomes me not to draw my pen in the defence of a bad cause, when I have so often drawn it for a good one." p. 74.

It must be further remembered, that his reverend and well-meaning antagonist could be a little coarse himself,—that "he had too much horse-play in his raillery," and that if his "zeal for God's house had not positively eaten him up, it had, at least, devoured some part of his good manners and civility."

It is, however, most melancholy to perceive, that as the sands of life ran out, there appeared to be no suitable preparation, on the part of Dryden, for death, judgment, and eternity. His biographer coolly observes, that "as his career began upon the stage, it was in some degree doomed to terminate there." He had long suffered both by the gout and gravel; and latterly, erysipelas seized one of his legs. Lady Elizabeth thus addresses her son at Rome, describing the health of her partner, with an elegance of style and correctness of orthography, richly illustrative of aristocratic attainments and manners in that day: it is given *literatim et verbatim:* "Your father is much at woon as to his helth, and his defnese is not wosce, but much as he was when he was heare; give me a true account how my deare sone Charlles is head dus!" Such was the noble helpmate whom in evil hour the poor poet had selected to overshadow the evening of his existence. Meanwhile, he still carried on his controversies, in fresh prefaces to his own works, or those of others; and, we are sorry to say, apparently with no other object than "a palliation, if not the defence, of dramatic immorality." Even his last hours were embittered with this unseemly warfare: and so dearly had his pre-eminent reputation been purchased, that "nature, over-

watched and worn out, was like a besieged garrison, forced to obey the call to arms, and defend" the bubble of literary fame, " even with the very latest exertion of the vital spirit." The approach of death was sudden, rather than gradual. An inflammation, in itself deemed unimportant, at the extremity of one of his toes, through the skin growing over the nail, became from neglect a gangrene. Amputation, when suggested, he decidedly declined; but calmly alluding to his age, remarked that " he did not care to part with one limb, to lead in his seventieth year an uncomfortable life on the rest." After a short interval, he expired on Wednesday morning, the 1st of May, 1700, in the catholic faith, " with submission and entire resignation to the divine will, taking leave of his friends in so tender and obliging a farewell, as none but he himself could have expressed." Sir Walter Scott winds up the sad story as follows:

" The death of a man like Dryden, especially in narrow and neglected circumstances, is usually an alarum-bell to the public. Unavailing and mutual reproaches for unthankful and pitiless negligence, waste themselves in newspaper paragraphs, elegies, and funeral processions; the debt to genius is then deemed discharged, and a new account of neglect and commemoration is opened between the public and the next who rises to supply his room. It was thus with Dryden; his family were preparing to bury him with the decency becoming their limited circumstances, when Charles Montague, Lord Jeffries, and other men of quality, made a subscription for a public funeral. The body of the poet was then conveyed to Physicians' Hall, where it was embalmed, and lay in state for twelve days after his decease. On the 13th day of May, the celebrated Dr. Garth pronounced a Latin oration over the remains of his departed friend, which were then, with considerable pomp, preceded by a band of music, and attended by a numerous procession of carriages, transported to Westminster Abbey, and deposited between the graves of Chaucer and Cowley." p. 76.

Our glances at his most important works must, of necessity, be brief, and therefore very imperfect. His dramas have long been consigned to a merited oblivion; nor even were it otherwise, would a review of them either edify or amuse our readers. Doctor Johnson himself wished that no necessity had been imposed on the biographer " of following the progress of his theatrical fame, or tracing the meanders of his mind through the series of his dramatic performances." They, nevertheless, told very materially on the taste of his times. Theatrical harmony was tried on an enormous scale, in numerous rhyming plays, which instructed the ears of public audiences no longer to tolerate the ruggedness of Donne, or the limping, blundering measures of common contemporaries. Melody in versification thus beheld its claims asserted and established; a result which,

whatever may be its value, no other man had accomplished in the same manner, or to the same extent, that Dryden had done it. His name stood first in English literature, from the year 1666, to the moment of his dissolution: nor was it at all limited to Britain. Rapin learned our language for the mere pleasure and satisfaction of reading Dryden's works. At Paris, there was one general sensation of sorrow at so great a genius being withdrawn from the world. At home, the poets were not silent, although their strains, until Pope arose, "only evinced their woful degeneracy from him whom they mourned." We must acknowledge him to have been the founder of our reformed school of poetry in modern times. His genius possessed that peculiar power which enabled it to reason, in the most appropriate language, even when upon the wing, and ascending into the sublimest altitudes. It was the same gift, as to the imagination, which Bacon and Newton enjoyed as to the understanding; which led the one into the recesses of philosophy, and the other into the cabinet of nature. Even the prose of this eminent bard is accurately stated to "bear repeated evidence" to his abilities in acquiring and arranging knowledge rational or moral, in handling hypotheses by which natural results may be illustrated or explained, or in expatiating generally throughout the universe of science. In his poetry, the lights of fancy shed around a perpetual illumination, although from an innate want of sympathy with sentimental passion, or spiritual refinement, we too often feel, that it is rather the glare of nocturnal bonfires, than as if the intellectual firmament were really glorified through the day by solar radiance, or at night with the gentle moon resplendently "walking in her brightness." John Dryden, in fact, was a secularized poet. His etherealism had quenched much of its original brilliancy in the muddy waters which defile the purlieus of playhouses, and the palaces of kings. The angel of genuine religion will rarely trouble those polluted cisterns, or transform them, as by the touch of miracle, into a purifying pool of Siloam. Hence, he contracted mental coarseness, or gross indelicacy, for which, in proportion to his apostasy from God and nature, he could contrive no other covering besides the absurdities of romance or chivalry. Force, vigour, animation, he never lost; nor can any eulogium be more just than that pronounced by Doctor Garth, when he declares, "I cannot pass by this admirable person without endeavouring to make our country sensible of the obligations we are under to his muse. If we trace him from the first productions of his youth, to the last performances of his age, we shall find, that as the tyranny of rhyme never imposed on the perspicuity of sense, so a languid sense never wanted to be set off by the harmony of rhyme. And as his

earlier works wanted no maturity, so his latter wanted no force or spirit. *The falling off of his hair had no other consequence than to make his laurels be seen the more.*"

His celebrated ode on the Feast of Alexander has placed him by the throne of Pindar, in the lyrical department of our poesy. It may be said to stand alone in its glory, when we remember the loftiness of its language, the simplicity of its ideas, its exquisite harmony and variety. It combines the sublime and beautiful of a number of agitated minds, all obedient to the influence of a present and potent enchanter. "The change of tone, in the harp of Timotheus, regulates the measure and the melody, and the very language of every stanza." According to one account, it was struck off in a single night; but according to another, the author spent an entire fortnight on its composition. Neither statement, in our judgment, need be questioned. The former period gave it conception, birth, and a certain sort of completion; the latter polished it into inimitable perfection. Amongst his satires, we have already alluded to the most remarkable. It was, perhaps, to this walk of literature more particularly, that what an ancient said of Rome being adorned by Augustus, Johnson applied to English poetry as improved by Dryden—"he found it of brick, and left it of marble." This reformation not merely proceeded from an excellent ear, and a superlative capability of gratifying it, but from the most correct taste, connected with an analytical discernment of those nerves which will convey agony to the heart, as well as from a close, accurate, and continued study of his native language. It is indeed to be regretted, that such energy of thought, such force of expression, such ratiocination, penetrated by passion, should have been expended upon the gratification of personal spleen or party spirit. We often wish, perhaps, for more worthy subjects of reproach than Settle and Shadwell, "yet we cannot account the amber less precious, because they are grubs and flies that are enclosed within it." So says Sir Walter Scott, in the plenitude of his scorn, with regard to almost every object that lay without the gilded pale of a profligate aristocracy. If there is to be any comparison amongst wicked men, Elkanah and Mac Flecnoe appear to have been tolerable specimens of humanity by the side of Buckingham, Rochester, and Shaftesbury! As a narrative poet, Dryden commenced with his Annus Mirabilis, in which occur many wonderful stanzas, such as those especially which describe the fire of London, or the conflagration of the vessels at sea after the great naval engagement of the Dutch war. There are, however, various hyperbolical absurdities; nor had he, as yet, formed his versification, or "settled his system of propriety." It is written throughout in quatrains, upon the plan

of Gondibert, by Sir William Davenant. His Fables altogether constitute a congeries of masterpieces. When he composed them, he was in the autumn of his years, in the sense of maturity, and not of decay. His greatest success, however, even here, is when he avoids dwelling on the pathetic; for although, as Johnson remarks, with regard to another poem, the Threnodia Augustalis, "he is often petrified with grief, yet sometimes the marble trickles into a joke." In the Knight's Tale he has only modernized Chaucer; yet, at the same time, it is to such an extent of excellence, that his merit becomes almost more than equal to that of mere rude originality. He strikes his pen into the mine of antique barbarism; and lo! golden effusions gush forth at every stroke. Passages might easily be adduced from the Flower and the Leaf, from Guiscard and Sigismonda, or from Theodore and Honoria, which would delight our readers; but, as a specimen, we must limit ourselves to an extract from the last, describing the approach of an apparition, and its effects upon animated and inanimated nature, even before it becomes visible:

> "While listening to the murmuring leaves he stood,
> More than a mile immersed within the wood;
> At once the wind was laid; the whispering sound
> Was dumb; a rising earthquake rocked the ground:
> With deeper brown the grove was overspread,
> A sudden horror seized his giddy head,
> And his ears tingled, and his colour fled!
> Nature was in alarm; some danger nigh
> Seemed threatened, though unseen to mortal eye."

An interesting parallel might be drawn, had we room for it, between the ancient father of English poetry, and its more modern reformer. The former abounded in images, but the latter was more choice in his selection of them. The picturesque accompaniment to the statue of Mars, however, in Chaucer, has escaped Dryden:

> "A wolfe did stand before him at his feet,
> With eyen red, and of a man he eat!"

His pieces under the titles of Religio Laici, and the Hind and Panther, will now be studied oftener by the curious or the metaphysical, than by those who merely read poetry for recreation. They shew how easily "the most powerful mind may entangle itself in sophistical toils of its own weaving." It seems not a little remarkable that he believed in the chimeras of alchymy, and the jargon of judicial astrology. We find him even casting a horoscope for his favourite son; so that peculiar influences must be always allowed for, both upon his understanding and imagination. His biographer conceives that a slight degree of credulity, whilst it crushes and cows a mind of

low rank, may exalt one of a higher order, through visionary feelings assisting the sublimity of his ideas. This seems to be no more than saying, that mysticism constitutes an appropriate idiosyncrasy amongst some of those who walk upon earth with their heads in the clouds. That the subject of the present article generally did so, may be thought not unlikely. We could have wished to have investigated his translation of Virgil, but it would require a paper by itself. It has been justly observed, that of all the classical versions we possess, none is so acceptable to the class of readers, to whom the learned languages are "a clasped book, and a sealed fountain." And surely, it is no moderate praise to say, "that a work is universally pleasing to those for whose use it is principally intended, and to whom only it is absolutely indispensable." The prose style of his critical prefaces has won universal admiration. In them, according to our great moralist, "nothing is cold or languid; the whole is airy, animated, and vigorous: what is little, is gay,—what is great, is splendid. Everything is excused by the play of images, and the sprightliness of expression. Though all is easy, nothing is feeble; though all seems careless, there is nothing harsh; and though since his earlier works more than a century has passed, they have nothing either uncouth or obsolete." He evidently loved the beautiful for its own sake. His mornings were spent in study, until about two o'clock, when he dined with his family. Afterwards, he usually went to his coffee-house, the notable rendezvous for all the wits of his age. There he had his established chair, by the chimney in winter, and near the balcony in summer. At once he was *rex literarum inter omnes;* the apartment was his royal saloon, the waiter was his premier, and the whole audience his very humble servants. As chameleons were said to live upon air, so his reign subsisted upon reputation. He had none of his successor Alexander Pope's prudence, or he might have enjoyed more "solid pudding," with perhaps less "empty praise." He would sometimes imbibe a moderate quantity of wine, and was thought most frequently rather shy and silent in general society, until he had done so. When young, the ladies considered him handsome, with a pleasing countenance, not altogether free from a slightly saturnine expression. The latter years of his life saw him rather corpulent and florid, with the lineaments of genius stamped upon an animated forehead, with the fire of his eyes somewhat chilled through disappointment, but with those waving gray hairs which so affectingly remind the spectator of time, as they ought to do their wearer of eternity.

The labours of his present biographer demand at least one or two concluding observations. We could cordially desire that the

pages of Sir Walter Scott were as morally, as they doubtless are intellectually attractive. It is lamentable enough to perceive the sympathy which this latter eminent author, at once the novelist and the magician of his day, seems to have had in the theatrical career, the low standard of virtue, the grovelling worldliness, the abhorrence of vital godliness, and the servile toryism which made up the temporal life of poor Dryden. Let our readers be assured that we are no fanatical denouncers of the pleasures of imagination, nor amongst those who would revive the exaggerations of puritanism, or make genuine religion consist in pulling long faces. On the contrary, we rejoice in whatever will tend to augment or multiply harmless and unworldly recreation; or which may help to raise the mind of man out of the dust, and from off the dunghills of the earth. Mental cultivation, on proper occasions and within suitable limits, may become the fairest handmaid to the life of God in the soul; only let it be so managed, that whether we eat, or drink, or whatsoever we do, all may be done with a single eye to the divine glory. But the inclinations of Sir Walter Scott were, unhappily, in an opposite direction. His sneers at such a saint as Richard Baxter, or those like him, his caricatures, not of their errors alone, but of their virtues also, place him, with many a sincere sigh on our part, in the chair of the scorner! Matters, also, which the scriptures condemn as transgressions, the politeness of the biographer passes off as pardonable peccadilloes. The test whereby he estimates what is wrong and what is right; the varnish with which criminal motives and criminal conduct are so covered over, that to an unconverted person the heinousness of sin may fail to be perceived,—are dangerous in the extreme. To whom much has been imparted, of them will be much required. There is no nobler sight under the sun, than to witness the consecration of talents, or the correct employment of literary influence. But, on the other hand, it might make an angel weep to behold a name, which the whole world has gone after, employed in rendering vicious men less odious, or virtuous ones less honourable. It is an abuse of gifts, moreover, which must carry with it its speedy punishment. As generations get wiser and better, they will adjudicate for themselves upon the respective results of what Howe, and Owen, and Flavel effected for their fellow-creatures, as compared with the corruptions which Dryden supported, and the author of Waverley sanctioned. With regard to literary merit, the biography before us may be fairly ranked among the second or third rate productions of Sir Walter Scott. He has failed, we think, in observing some of the germs of genius which lie hidden, perhaps under heaps of rubbish, in several of the minor performances of his hero; others we consider him to have much overrated. The

Memoir is prefixed to a cheap edition of his miscellaneous prose writings, printed in royal octavo, with double columns upon each page. The type, though clear, is small, and so crowded, that to the eyes of any except those who are young, or in the earlier portion of middle life, we should imagine the general appearance of the publication neither so agreeable nor so legible as a corresponding edition, in small octavo, of the collected novels, to be completed in twenty-five volumes, at four shillings each. Sir Walter seems to have admired the theatre almost as much as Dryden once did, and as a happily decreasing number of persons do still. We will briefly relate, for the benefit of these last, an authentic anecdote. A young lady, in one of our stage-coaches, before railroads were dreamed of, was not content with reading Shakespeare herself, but she insisted upon exacting from all her fellow-travellers approbation for her poet and his dramas nearly as fervent as her own. There sat an old gentleman in one corner, out of whom she could get nothing by inuendoes, until at last she bluntly demanded, "What his opinion was about plays?" Roused by so pointed an interrogation, his answer is recorded to have been as follows:—"Madam, I know and care little about any dramas, except two, both of which possess at least a title in the pages of your favourite author. One I see acted every day of my life, *Much Ado about Nothing;* the other I hope to see performed on my death-bed, *All's Well that Ends Well!*"

Art. IV. *Die Zukunft der Protestantischen Kirche in Deutschland, vom Standpuncte der Würtembergischen verhaeltnisse aus.* [*The Prospects of the Protestant Church in Germany, from the Standpoint of the Wirtemberg relations.* By Karl Wolff, Minister at Bernstein.] Stuttgart, 1840.

Among the evidences which the ordinary course of things around us furnishes of the truth that mankind are placed under a righteous system of moral government, there is none more striking than the fact that every institution, which is not based upon truth and justice, sooner or later, even when unassailed by hostile powers, works its own decay. Whatever influences may be combined in its support, however much the prejudices of the people may be enlisted in its defence, and to whatever extent it may be guarded against assault from without, nothing, it would seem, can avail to counterbalance effectually the pernicious operation of its inherent evil, or to save the institution from the ruin which that evil is incessantly tending to effect.

"The legs of the lame," says the wise man, "are not equal," and no artifice will ever prevent such an one from halting. Institutions based upon falsehood are essentially mischievous, and nothing can permanently prevent their evil from being detected, their iniquity exposed, and their overthrow desired.

Of the truth of these remarks we have an illustration in the growing suspicion and dislike with which multitudes in different parts of Christendom are beginning to regard civil establishments of religion. That in a country like this, where dissent has been so long tolerated, and where it has so extensively spread, the error and iniquity of such institutions should be perceived and exposed, is perhaps little to be wondered at. The feeling to which we have referred, however, is not confined to this country, but is shewing itself even in regions where the sway of the established church is uninterrupted by the toleration of dissent in any of its forms. The volume now before us is an evidence that it has penetrated into Germany, than which we know no protestant country which, a few years ago, seemed more hermetically sealed against the intrusion of any such influence. Nor is Mr. Wolff alone in Germany in the discussion of this question. The voluntary controversy has, in fact, been fairly mooted both in Prussia and in other states of the Germanic empire; and though it has not yet assumed anything of the general interest which it has attracted in this country, the thoughts of many pious and some great minds have, in that part of Europe, been turned to the questions which it involves. The very perfection of their system of church establishments has forced this upon them. Disgusted with the minute and rigid enactments by which the freedom of Christian activity within the church is fettered, and tired of a system which is mighty in project, but impotent in action, imposing in outward form, contemptible and too often vile in inward substance, they have been constrained to inquire whether what they once deemed the bulwark of religion in their country has not in reality been its greatest obstacle, and the source of its acknowledged depression. Among those who have uttered their feelings and opinions in writing upon this subject, Mr. Wolff is by far the most decided advocate, so far as we have had any opportunity of judging, of the perfect freedom of the church. For our knowledge of his work—the title of which we have translated with a closeness to the original which some of our readers may perhaps be disposed to condemn, but which will, at all events, give them some small idea of what difficulties those have to contend with who would render German sentences into easy and idiomatic English—we stand indebted to an article in a late number of the "Theologische Studien und Kritiken"—a periodical conducted with great ability by Professors Ullmann and Umbreit, of Heidelberg, in

conjunction with Doctors Gieseler, Lücke, and Nitsch. This article is written by Mr. W. F. Frey, Dean at Umstadt, in the grand duchy of Hesse, and after the faithful fashion of German reviews, contains a copious analysis, very much in the author's own words, of the contents of his book. Judging from this article, we should not take Mr. Wolff to be a man of very superior mind, but his work seems to be written in a manly and candid spirit, and his opinions are avowed with much distinctness and fervour. Studying his reasonings through the medium of an analysis of them made by a third party, it does not become us to pronounce any very decided opinion upon them. This, however, need not prevent our laying before our readers a general view of the course of remark which the author pursues, accompanied by such observations as may be thereby suggested to us. For this the article by Dean Frey furnishes ample materials; and our readers will thus get a sufficiently correct general idea of how the question of establishments is moving at present in Germany.

Mr. Wolff divides his work into three books. In the first of these, he considers the relation of the church to the state; in the second, he animadverts, and that in no very measured terms, upon the ecclesiastical institutions of his own district, the duchy of Wirtemberg; and, in the third, he gives utterance to the hopes and wishes with which he is inspired for the future. It is to the first of these that we intend, almost exclusively, to confine ourselves at present, as that which presents the topic of chief interest to our readers. Before proceeding to the analysis of it, however, we shall borrow from the second a detailed outline of the system of ecclesiastical government which prevails in Wirtemberg, and which is regarded in Germany as the most perfect development of the type on which all the churches of the Lutheran confession are constructed—the beau ideal, in fact, of Lutheran church order. Certainly, if a multiplicity of offices, and a consequently complicated system of operation, constitute the perfection of church government, our readers will learn, from the following detail, that they have only to go to Wirtemberg to behold the boldest approximation, at least, to such perfection, which has yet been made by any of the reformed churches.

1. *The Prince*, as bishop of the country. 2. *The Privy Council*, to which belongs the duty of deciding upon the weightier questions which may arise respecting the relation of the church to the state, of determining ultimately in any case of judicial accusation against the clergy on the part of the administrative offices, and of assuming the episcopal power in case of the prince becoming catholic. 3. *The Courts of Justice.* They have charge of matters relating to marriages; and in cases of prosecution of the clergy, with them lies the power of ordering the

removal and punishment of the culprit. 4. *The Provinces*, with their important influence on ecclesiastical legislature and finance. 5. *The Supreme Study-Council* (Oberstudienrath), which superintends the theological seminaries. 6. *The Ministry for Church Affairs*, to which the Supreme Government-College (Oberrgierungs-Collegium), in cases of weighty deliberation, is added. On this devolves the duty of protecting the church and superintending it in the name of the bishop of the country; it is, however, entirely under the control of the minister for the time being. 7. *The Prelates*, or *General Superintendents*, six in number. They visit, every two years, the deaneries of their diocese, pronounce upon the reports of the deans and clergymen for the Consistory, and meet with the latter yearly in a synod, in which the condition of the whole church is not only taken into consideration, but resolutions, both of a special and general nature, may be formed. 8. *The Consistory*, by which the subjects of education and ecclesiastical finance are superintended, care taken for the maintenance of the church-constitution, the ordering of the worship and the continuance of the teaching, and watchfulness exercised over the appointments to office of clergymen and teachers by the prelates and deans. 9. *The Deans*, under whom, even in dioceses of from 15,000 to 20,000 souls, the whole of the churches and schools are placed, and who must visit personally every parish once in two years. They form the proper medium for the exercise of the collective government of the church, and have besides the power, in many cases, of joining as colleagues with the secular officer of the district, as with the upper-bailiff (oberamptmanne), to constitute the upper bailiwick for the management of the ecclesiastical police, pauperism, education, &c., and with the supreme judge to constitute the supreme tribunal of the bailiwick, before which come matters relating to marriage, and in part to divorce. 10. *The Church-Convention*, consisting of the minister, the chief magistrate, and certain members selected from the political council, along with the accountant for the church. The business of this body concerns, besides the schools and the poor, all the ordinary affairs of the presbyteries. 11. *The Establishment-Council* (Stiftungs-rath), formed from the congregational council, under the presidency of the pastor. 12. Lastly, *The Pastor*, who, though the last member of this order, is, as respects the proper object of the church, the most important.

Such is the scheme of ecclesiastical order which obtains in the duchy of Wirtemberg. If political arrangement could secure the efficiency and well-being of the church, we might expect, under so thoroughly organized a scheme, where every interest seems to be provided for, and every emergency guarded against, a church endowed with all the life, purity, and vigour, of apostolic days.

Our readers, however, may suspect that, as the incorporation of worldly power with the church of Christ has invariably tended to the injury of the latter, in a spiritual sense, the more complete and minute any such system of ecclesiastical regimen may be, the more extensive will be the degrading and secularizing influence which it will exert upon the true well-being of the church. Of the justice of this suspicion, the state of things in Wirtemberg would seem to furnish a striking illustration. Though apparently a sorrowing, Mr. Wolff is an unhesitating witness as to the melancholy state of religious feeling and practice in the members of this elaborately-organized church establishment. "Whilst the external forms are carefully preserved," says he, "the Christian spirit has quite evaporated out of them, because committed to the keeping, not of the congregations with their ministers, but only of the secular and ecclesiastical officers of the state. Hence, in the lapse of time, the cosmo-political element has obtained such a preponderance in every department of the institution, that what is ecclesiastical can hardly any longer be called Christian; and the conceptions 'ecclesiastical' and 'Christian,' which, in idea, ought to be synonymous, are, in effect, widely separated from each other."

This is particularly apparent in the affairs placed under the management of the consistory, where "a rigid system of government, hardened in the forms of business, and demanding an unconditional obedience, such as proves destructive of the peculiar tendencies of a truly religious life in the church, is maintained, and would continue to be maintained, even though the persons administering it should apostatize from Christianity and join the number of those who are the enemies of the cross of Christ."

Moved by the sight of these evils, and observing, at the same time, the very different state of things in those "pietistic conventicles" which are entirely unconnected with the state, the author has been led seriously to question the wisdom of thus bringing the church into circumstances where her spiritual freedom is bartered for such merely worldly advantages as the state can bestow. He has asked himself, "Should a man really content himself with a church which apparently is held together by the mere power of the state, and the influence of custom? Can we hope to enjoy the spirit of Christ so long as our opponents can upbraid us with the fact, that it is the state which provides for the spiritual officers of the church by its money, and, by its oversight and discipline, keeps even the believers together? Or can we any longer console ourselves with the hope of the identification of the state with the church, whilst every day the separation between them is becoming greater, and the predominating spirit of both is daily growing more widely discordant? Would

it not be better to bring the state to the conviction, that if our church is ever to recover her hallowed influence over the mind of the people, the spirit of Christ must be left to operate free and unhindered, and that, on the other hand, if exposed to the continued foreign influence of the state, she must gradually lose her internal union, and fall away into different dissenting sects? This much, at least, is certain, that if the state of religion and church order among us appear unsatisfactory, the fault lies, not with the gospel, which is for ever equally powerful, but with us, with individuals, and with the relations and arrangements by which the due development of the Christian life is checked or disordered, and the right and appropriate application of the powers actually existing is prevented."

For evils such as those which the author has pointed out, he can see no remedy but in the entire separation of the church from the state. These two institutions, he contends, are founded upon entirely different principles, and prosper best when each, keeping to its own proper sphere, leaves the others free from interference. To the defence of this position the greater part of his book is devoted. Unhappily, however, as it appears to us, instead of taking up the matter as a question of "What saith the Lord?" Mr. Wolff, like a true German, envelopes himself in a cloud of metaphysics, and labours to work out his proposition by certain *a priori* deductions from the conception (*begriff*) of church and state respectively. In pursuance of this plan, he endeavours to steer a middle course between the notion that the church is that, the full development of which will absorb the state, and the opposite notion, that the perfection of the church will be its annihilation by its absorption into the state—a notion which has lately found a very able and zealous advocate in Richard Rothe, a member of the Theological Faculty at Heidelberg.* As might be expected, this mode of discussing such a question does not lead to a very satisfactory result. We fear, indeed, that, like many of his countrymen, in taking to metaphysics, the author has crossed the real bent of his nature, and sacrificed to the Time-spirit, of which German writers speak so much, and which there are few of them who do not worship. Providence, we suspect, designed him to be a mere denizen of earth—plodding, painstaking, to some extent vigorous, above all, sincere and earnest. But with this destiny he has not been able to content himself; as what German could? Like Peisthetairos, "the crow hath indicated somewhat to him above,"† and therefore he must needs

* In a work entitled "Die Anfänge der Christlichen Kirche und ihrer Verfassung," The Beginnings of the Christian Church and its Constitution. Wittenberg, 1837.

† Arist. Aves. v. 50.

visit Nephelococcygia. We have no great inclination, we must confess, to attempt such flights ourselves; but having assumed the office of interpreting between Mr. Wolff and our readers, we must endeavour to follow him so far, at least, into the cloudy regions as to render into English his reviewer's synopsis of his argument—in the main we think a sound one—against Rothe. Our readers will thus, at any rate, get a specimen of how a German mind likes to deal with such questions.

"He maintains that church and state are as essentially opposed to each other, as the kingdom of God and the world; that sin belongs to the very essence of that world within which alone the state has its existence and continuance; that consequently the world would as soon give itself up to the kingdom of God as the state would; and that, on the other hand, so long as the world lasts, the kingdom of God, in its essential opposition to the world, has no other problem to work out than how to *separate* itself more and more from the world, and more purely and perfectly to unfold its own proper form—that is, the church. In maintaining this ground, the author does not shrink from consequences. He even asserts that the morality of the state and the religion of the church have nothing in common. The former, in his view, is purely of a political nature, is mere legality, and rests solely on the compulsory obedience which has respect to the ordinances and laws of the government,—things of an overt character, which can have neither place nor influence in the church, where all actions must be prompted by inward conviction, and the mutual brotherly love of the members. Nay, he even goes the length of maintaining the ticklish doctrine that, as respects salvation through Christ, the morality of men is not to be considered, and that the moral man is really not nearer this than the immoral. Politics and Christianity appear to him things so utterly heterogenous, that the most excellent statesman, in spite of all his political success and services, may yet be a very bad Christian, and may incur the risk of ruining his political reputation, were he to act the diplomate on Christian principles."

Dean Frey, in giving this synopsis of Wolff's views, complains that he does not keep fairly to abstract reasoning, but descends to eke out his argument by an appeal to actually existing arrangements. This may be; but, though we do not subscribe to all the sentiments contained in the above extract, it furnishes, we think, substantially, a very fair and sufficient reply to Rothe's argument. That argument, as we understand it, is this: religion and morality are essentially one and the same thing; but the proper sphere for the perfecting of a man's destination to morality is society, which is also the proper province of the state; consequently, it is only within the province of the state that religion, which is the proper object of the church, can flourish. As, therefore, the church extends its religion, it tends to perfect general society; and, by consequence, the state, whose province

that society is; and so to prepare the way for its own entire absorption into the state. Now, to this piece of transcendentalism it does appear to us a very adequate reply to say that the morality which is sufficient for general society, and of which alone the state can take cognizance, is something very different from the religion which it is the design of the church to extend amongst men; and that consequently, even supposing the state to arrive at its perfection, there would still remain much for the church to accomplish in her peculiar vocation. Still, of what use is all this speculation, either on the one side or the other, as respects the question at issue? Suppose we grant Rothe's theory—it still remains to ask, how does the fact, that the church is ultimately to be merged in the state, justify the state, in its present confessedly imperfect condition, in legislating for the church, and forcing it to work out its peculiar destiny by other than its own inherent powers? May not this very interference be injurious to the state itself, and tend to prevent the Euthanasia of the church, by retarding the advance of both to that point, where the one is to be absorbed in the other? On the other hand, suppose we adopt Wolff's view, and maintain the essential tendency of church and state to separate, to a greater distance, as each grows more into conformity with its formative idea, what good reason is there in this why the state should not interfere to regulate the affairs of the church? Does it necessarily follow that an institution should contemplate exactly the same ends and tend to the same result as the general government of the country in which it exists, before that government can take any cognizance of its existence or operations? On the contrary, does it not rather appear as if the existence of a difference, and still more, of a contrariety on these points, between a state and any institution existing within its jurisdiction, made it imperative upon the state to take that institution so under its charge, that no injury should result from it to the interests of the government? And with respect to the question of *endowing* the church, seeing the church, in working out its problem of making men religious, directly benefits the state, by at the same time making its subjects virtuous, what is there in the mere fact, that the state is a worldly and the church a spiritual institution, to forbid the former attempting to secure to itself this great benefit, in an increasing degree, by facilitating the efforts of the latter? To us it appears that these abstract reasonings do not touch the real merits of the question on either side. Had Wolff argued that the state, as an institution for certain specific purposes of human comfort, has no right to go beyond its sphere to meddle with purposes it was never designed to serve; or that the church, as a spiritual institution, designed for specific spiritual purposes, cannot, without injury to these purposes, accept of the bounty, or permit the interference of the

state, he would, we think, have come greatly nearer the mark at which he aims. Such modes of reasoning, however, we suppose, are too *factisch* to find favour with a true German theologue; though it is but fair to mention, that having indulged himself in this flight, our author follows it up with a sober enough exposition of the advantages which would accrue to the church if left unfettered by her connexion with the state.

When he comes to give utterance to his wishes for the future, we regret to observe that Mr. Wolff descends from the ground he had previously assumed, and, instead of insisting upon the entire separation of church and state, as the only radical cure of the evils of which he complains, as from his previous tone and remarks we were anticipating, he contents himself with proposing certain modifications and changes of the present internal state of the Lutheran churches, for "the purpose of affording greater scope to the religious feelings and sympathies of individuals, in the way of forming societies and meeting in conventicles"—a relaxation, in short, of the present system of rigid control and uniformity. "In place," says Mr. Frey, "of desiring that the church should break with the state, and form her new edifice on purely church foundations, which is the only thing to the point, the cautious and circumspect author, who seems to have a consciousness of the confusion and mischief attendant on such an experiment, only prescribes certain preparatory measures for the gradual attainment of his end. First of all, he demands full freedom for the unrestricted formation and internal unfolding of religious associations and unions. Next, he would have the rights of the deans and pastors—of whom the latter under the present system are the most efficient for purely Christian ends—greatly extended, so that they might secure these ends both more widely, and more thoroughly, in regard to individuals in their congregations. Both of these proposals, however, are obviously dependent for their realization simply on the good will of the government; and when, consequently, they are avowedly urged, upon the ground that by means of them the ultimate separation of the church from the state will be accelerated, it is much to be doubted, especially in the present conflicting state of our political and ecclesiastical relations, and whilst the state is every day harassed by the strugglings of hierarchical assumption,* whether such good will is to be hoped for, in which case the project will come to nothing, and all things remain as they are." In all this there is much sound sense; and the fate of Wolff's proposals will be nothing else, we are pretty confident, than the learned dean has predicted. The

* The allusion here is, doubtless, to the recent quarrel between the King of Prussia and the Archbishop of Cologne.

his conclusion should have been so impotent, after so bold a commencement, is to us, however, more a matter of regret than surprise, when we consider the grounds upon which he has supported his theories. When any question appertaining to the proper constitution of the church of Christ comes to be determined upon such purely philosophical principles as Wolff has sought to rest his argument upon, it is not to be expected that the conclusion will be urged to a practical issue with any great pertinacity or zeal in the face of strongly-opposing interests. Men are seldom very zealous for abstractions. A mere theory finds few martyrs. The displeasure of princes, or the risk of temporal loss, is not often incurred in support of opinions which are reached by mere processes of deduction from certain speculative ideas. It is only when we come to view certain doctrines and practices in the light of offences against sound morality and the will of God that we become sufficiently impressed with their inherent evil, to determine, at all hazards, to expose their enormity, and labour for their destruction. It was this view of the evils of the church of Rome which led to the reformation. It was this view of the iniquity of slavery which led to its abolition in the British dominions. It was this view of the grievances of dissenters in this country that brought on the repeal of the test and corporation acts, and the bill for catholic emancipation. It is this view of the evils of a civil establishment of religion, which is working in the minds of the opponents of such institutions in Great Britain at the present time, and urging them to such persevering and ever-increasing efforts for their overthrow. And it is only where such institutions are so viewed, as violations of the Divine plan, and encroachments on the high prerogative of Heaven, that men will gain sufficient stimulus to labour for their removal, against the otherwise resistless combination of wealth, prejudice, and power, by which they will be defended. Had Mr. Wolff taken his stand upon this ground, we have no doubt but that his assault upon the institutions whose evils he so strikingly depicts would have been maintained, both with more honour to himself and advantage to his cause.

It is occasion for serious regret, that in this respect our author is only a fair specimen of his countrymen in general. We see nothing in modern German theological literature more to be deplored than the unwillingness which, to a greater or less degree, even its most pious cultivators display, to bring all their opinions and controversies to the simple test of scriptural authority. A taint of rationalism adheres, almost unconsciously, to them, even in their most anxious efforts against that ruinous system. We know of none so free of this as Tholuck, Neander and Hengstenberg, especially the latter, of whose "English

mind" and "rough occidental materialism"* his countrymen sometimes complain; but even they might be better in this respect than they are. Oh! that men of their vast and well-stored minds were *thoroughly* possessed of the idea, that one clear injunction of the Divine Spirit is, to the true believer, of more worth and of more constraining energy than all the reasonings which the deepest thinker ever drew out of an abstract conception! Then might we hope that "the word of the Lord would grow mightily and prevail" in that interesting country, for whose spiritual regeneration they have been already honoured to do so much.

Meanwhile, it is pleasing to see that many meditative and pious minds in Germany are dissatisfied with the stiff, cold, and all-embracing forms in which the church in that country has hitherto lived, and are ardently breathing their desires for a state of things more in accordance with the internal purity and spiritual glory of the kingdom of Christ. Such aspirations are like so many tongues of flame, which gradually grow into each other, until a blaze be kindled, such as nothing can withstand. "Many pious and lofty desires and glimpses," says Jean Paul, in a sentence quoted by Dean Frey, "dwell for centuries in thousands of quiet hearts, and nought comes to pass but the opposite; till, at length, a Man grasps the club, and breaks open every bosom, and gives as much vent to heaven as hell has had before." Already, in regard to the freedom of Christ's church, glimpses of truth, and wishes for a better order of things, are settling down in many pious hearts; the man who is to give scope to them will also come in due time.

Art. V. *China; or, Illustrations of the Symbols, Philosophy, Antiquities, Customs, Superstitions, Laws, Government, Education, and Literature of the Chinese, derived from original sources, &c.* By Samuel Kidd, Professor of the Chinese Language and Literature, University College. London: Taylor and Walton.

We could have wished to give an earlier notice of this important and interesting volume, but when in attendance on the great we never march with hurried steps. China, in its own estimation, "the celestial empire," under the rule of "the son of heaven," must be owned by us "outside barbarians" to be half a world. It is the phenomenon of nations, both for what it is, and what it is

* Umbreit. "Studien und Kritiken," 1830. S. 13.

not. Three or four hundred millions of immortal beings, hitherto shut out from the light of revelation, must be to the Christian an object of agonising interest, that plunges us into mighty musings on the mysteries of Providence, and taxes all our powers to "vindicate the ways of God to man."

To the philosophical student of history this is a riddle that might puzzle Œdipus. The Chinese have gone so far, they have stopped so short, that we know not whether to ask why they who have done so much could do no more, or how they who could do no more could have done so much? They have combined the writing of philosophers with the speech of babes. They who best know their written medium of communication affirm that they have accomplished what the mathematical Wilkins attempted to prove possible,—to create a universal language; and those who *converse* with them, find that they have yet to learn to talk; for they are obliged to help out their infantile prattle with their philosophical characters. All who have dealt in "the tongues" have had their speculations on language; but Chinese must be, to a certain extent, known before our theory of language can have either compass or depth. For we have always supposed that the written must have a relation to the spoken language of a people; and the Chinese have proved that no such necessity exists. Yet we had before our eyes what might have taught us this truth so much unknown. The arithmetical figures are a written language, employed by all Europe, which derived it from Asia; but when various nations talk these figures over, one nation cannot understand another. To the eye they are the same; to the ear they are different. Thus, they who use the Fu-keen and the Mandarin Chinese, write the same characters, and cannot converse but through an interpreter. This anomaly is a study for a life.

In works as well as in words the celestial empire is a combination of contrasts. Some of their productions would induce the conclusion that the Chinese are oriental Greeks, masters of the fine arts; but we look again, and take up other specimens of their skill, and we perceive that we were like children deceived with blighted cherries, which we thought ripe: the premature colour proved, not precocity, but want of vital stamina. All that the Chinese do, betrays excessive labour vainly striving to supply the want of science. Their boasted wall is the work of Cyclops without even one eye: it shuts them in rather than keeps their enemies out. Their porcelain has taught us to surpass in a century, what they had been perfecting for a millennium; so that wealthy Mandarins will give any sum for English china.

But, ah! their philosophy, their morals, and their religion!—

what a chaos of sublime folly, of wicked virtue, and impious piety! The whole of their philosophy is founded on the Yin and the Yang, the male and the female principles, which they suppose generated woman and man, the latter partaking most of the male, and the woman most of the female influence. But the philosophy of Moore's Almanack, which reigns among them, is not worth our ink, or the reader's time. As to morals, the Chinese may be characterized, in Johnson's words, as placing virtue in the manners of a dancing-master; for polite ceremonies are the alpha and omega of Chinese morality, except that submission to the despotic authority of a father is inculcated to sanction the despotism of the autocrat. The religion of the empire is various; Confucian deism, Budhism, Pantheism, and something like the Greek idolatry, though without what Gibbon would call its elegant mythology.

This, however, reminds us Christians of our shame. For, what have we done to prove our superior piety and benevolence? Rome, indeed, sought to repair her losses at the Reformation, by conquests in the celestial empire. Her profound policy was displayed in the superior order of men whom she sent on this mission; of which the "Lettres edifiantes et curieuses" are a noble monument; for the whole compass of literature scarcely contains anything more interesting, though but a part relates to China. No missionary to that quarter of the world should be unacquainted with these volumes, some of which are in Latin, and the rest in French. They are interesting as specimens of fine writing; instructive, as details of the mode of procedure among foreigners; and often delightful, as proofs of the Christian piety which lurked among the slaves of superstition. The scholar who has never read those Letters can have no idea of his loss. But the interference of the Jesuits with the other orders, who had entered this field, at first advanced, and at last, as usual, spoiled everything. The pope took the side of their adversaries, and the disciples of Loyola, like many other advocates of despotism, shewed that it is easier to profess absolute submission, when authority is on our side, than to practise it when power favours our opponent. The catholic mission, which at one time hoped to convert the empire, never having made the people acquainted with the Scriptures, proved a mountain of snow before the scorching sun of persecution, and we may now say of it, as of Pompey, *stat magni nominis umbra.*

But what have protestants done for China? Though late, they have not loitered in the field. Morrison has given the Scriptures to these hundreds of millions of benighted heathens. He founded the Anglo-Chinese college at Malacca, where the author of this volume has laboured as a missionary. We should,

on a fitting occasion, notice Marshman, the Baptist missionary, who laboured in the same high vocation at Bengal, where he printed a Chinese version of the Scriptures.

Numerous works on China have lately attested the interest we are but beginning to take in a people with whom we ought to be better acquainted. But it seems that trade and war are necessary to rouse this Christian nation to put forth its energies. According to the maxims of this world's politicians, war with the celestial empire has long been inevitable. To the Chinese, it must seem a war to force upon them our demoralizing and murderous opium. Though *we* may prove the contrary to our own countrymen, we shall never convince the Chinese, nor any other nation, that we are not fighting to compel them to smoke this poison. The war, which began with at least the face of iniquity, has been carried on with the heart of folly. We have been attempting to combine two incompatible things—arms and commerce; to be at once wholesale dealers in gunpowder and in tea; to trade to-day and fight to-morrow; while the merchant has spoiled the warrior, and the warrior the merchant.

That China, like all barbarous or semi-barbarous nations, must be subdued by the more cultivated, or, which is the same thing, that Europe must absorb by conquest or by colonies all the rest of the world, is manifest; and is probably necessary to the highest advancement of the human race. But the amount of crime which this brings to the charge of the conquerors, who have no good intentions, makes us shrink from the conclusion. In this there is, however, more of feeling than of judgment. The crimes of our countrymen in obtaining our Indian empire were indeed horrible; but they were merely a hurricane against a perpetual *malaria*. For the settled course of the Indian governments was vile and mischievous; and the rule of the British is far better than any domination that India has ever before known. The same process with regard to China will lead to the same results. From the hour that we crushed the Burmese empire it was manifest that its celestial neighbour, becoming virtually our neighbour, must fall next, and we must prepare for an intercourse which we have never yet obtained.

Intense, therefore, is the interest which attaches to everything that makes us better acquainted with this half of the human race. Professor Kidd has taken the right course to satisfy those who wish to go to the root of the matter. No people can be thoroughly known but by means of their own language; and the volume before us employs the best mode of engaging our countrymen in this pursuit. It has impressed us with the conviction, that our government ought to endow Chinese professorships; for though Greek or mathematics may find students enough to reward the diligence of masters, no man

can expect to be recompensed for his labour in acquiring Chinese, by anything but national munificence. The Christian church ought, indeed, to supply this desideratum; for as Christ must rule in China as well as the rest of the world, all missionary societies should combine to furnish the means. But Christians are too much divided—*proh dolor!*—to have any hope of concurrence even in this object, in which we have all a common interest. "The Language Institution" failed in spite of the generous services of some Christian scholars; because it was too catholic for our sectarian times. Alas! we have since plunged deeper into this folly. Yet every missionary who goes out to China ought to know its language before he quits our shores. But when we speak of knowing the language, we mean something more than being able to decipher a few of its characters, or to read an easy sentence. Missionaries should be advanced, not only to the point of reading with ease the books of the nation, but also of writing tracts, and conversing familiarly with the natives.

As this may be done, it ought to be done. For in our own country the labour, which must be great, could be endured without the sacrifice of health—we had almost said life; but in a hot climate the acquisition so frequently costs both, that we are always beginning over again. It is high time that we applied to this cruel discouraging waste of our resources the remedy which Providence has placed within our reach. Nor is this previous acquisition of the language valuable, merely for the sake of saving the time, health, or life of the missionary, and the funds of missionary societies, but also for the superior influence which it would give to those who go into the field. The Chinese are a proud people, and while they see him who is to be their teacher poring over the first elements of their language, they feel themselves exalted over him, who never after recovers the influence which he has thus lost. But they would wonder and admire, if they saw a missionary capable of conversing with them, and writing their language, as soon as he touched their shores. Every hour of his time would then turn to account; for by learning the language, he would have become acquainted with the people, and been saved from the necessity of unlearning what an ignorant foreigner acquires during his first abode in a country, only to throw it away again on a further acquaintance with the people.

But we must now give a specimen of Professor Kidd's work. Passing by his reasonings, we come to his luminous sketch of the genius of written Chinese.

"The following syllabus comprehends the general ideas indicated by these heads of classes, which I have arranged in the order of subjects,

but which for facility of reference are placed in Chinese dictionaries according to the number of strokes required in their formation, beginning at *one* and ending at *seventeen;* the *order*, therefore, is mine. 1. Heavenly objects—sun, moon, time, measured by the revolutions of the heavenly bodies, and the constellation of the Great Bear, which is worshipped in China. 2. Atmospheric Phenomena—wind, rain, frost, vapour, sound. 3. Man, as a generic term—one's self, the human frame—its members and properties—head, heart, face, eyes, ears, nose, mouth, tongue, teeth, hands, feet, skin, hair, flesh, blood, bones, nails, sinews. Relations of life—father, son, daughter. State incident to humanity—sickness, old age, death. Spirit—demon—or the shade of a human being. External condition—a servant, a scholar. 4. Animals, wild and domestic—as the tiger, dragon, tortoise, cow, sheep, dog, horse, hog, stag, squirrel, rabbit, rat, mouse, frog, or toad, an insect, a reptile ; birds with short tails, and birds in the act of flying ; fishes—the alligator ; the same character includes the dragon and the lacerta species ; the sea-tortoise, and the oyster. 5. The five original elements, which, according to Chinese philosophers, are—fire, water, metal, wood, earth ; also, as related to earth—salt-land, hill, valley, mound, field ; and as related to wood—bamboo, a splinter, a branch, a bud. 6. Productions of the earth ; grain—the generic term —pulse, millet, wheat, hemp, paddy, rice, barley, herbs. 7. Qualities perceptible to the senses, comprehending *colour*, *taste* and *smell*—as black, white, yellow, carnation, azure; sweet, bitter, insipid, fragrant. 8. Domestic utensils, instruments of husbandry, tools, weapons, and things appropriated to sacred uses—these are, a mortar, a dish, a measure, a tripod with ears, a spoon, a knife, a hatchet, a pencil, a square vessel or chest, a stand or seat, a barb or hook, a ploughshare, boat, carriage ; bow, arrow, dart, shield, lance, spear, drum ; an incense pot, or an earthenware vase or urn ; fragrant wine, used to invoke the descent of the gods ; the character also denotes the herb from which it is made. 9. Abstract and concrete terms ; minerals, and names of things not reducible to any particular class—as error, strength, a journey, great, small, slender, long, one, two, eight, a door, a receptacle, the flame of a candle, a covering for the head, garments, a slight stroke, veins on wood or stone, a channel for water to flow in, an instrument of music, tiles. 10. Characters denoting action or passion, called by the Chinese *living characters*, in contradistinction to nouns, which they designate *dead* characters ;—these mean, to creep, to step, to walk, to walk swiftly, to run, to fly, to arrive at, to stop, to stand, to descend, to join hands, to fight, to kill, to imitate, to use, to compare, to produce, to see, to speak, to admonish, to divine, to disturb, to follow, to enter, to protect, to cover, to owe, to collect, to fold, to embroider, to tremble, to eat."

It is easy to see that this language is ideographic, though some, who have speculated without understanding it, have been presumptuous enough to pronounce it syllabic. Our author gives good reasons for concluding that there has been, at some early period, a connexion between the Chinese and the Egyptians,

which should lead those who would understand the hieroglyphics of the latter to seek for the key in China. Here, most probably, it will be found, as we doubt whether it has yet been discovered; and we would advise Professor Kidd, or some other Chinese scholar, to turn his attention to this pursuit, in which there is much to interest the believer in revelation.

That the ideographic is essentially inferior to syllabic writing, is demonstrated by the labour required from the Chinese to master their own tongue. About twenty letters supersede all the multifarious characters of China; and whenever science and its literature become known there, the wretchedness of their system will be more deeply felt. The perfection of Hebrew, from its commencement, so unlike the rude attempts of all other early languages, leads to the conclusion, that the language, like the first man, was formed by the Creator, whose works are at once perfect. Syllabic language is little else than a miracle. No one who has calculated what combinations may be formed by a few letters, can help wondering at the perfection of the instrument.

But this theme has sent us wandering from China. Professor Kidd has shewn that the only grammatical distinction recognised there, is between living words and dead ones—i. e., the same word which was a noun originally, and signified a thing, becomes, merely by position, a verb, and signifies action, either exerted or suffered. Of their method of conveying the sounds of foreign words, we say nothing; for it is evidently a clumsy attempt to turn a language for the eye into one for the ear; and, as it is in violation of the genius of their whole system, is *invita Minerva.*

Many a precious morsel that has interested ourselves, tempted us to extract it for the instruction or amusement of our readers, when further reflection convinced us that much of the interest was derived from the connexion which we could not exhibit. We must content ourselves with that which, perhaps, is not the best:—

"The following account of the Chinese deluge, which occurred in this reign, is translated from the Shoo-king. According to the Chinese system of chronology, it happened in the year of the world seventeen hundred and thirteen, which is only fifty-seven years later than the generally-received date of the deluge of Moses.

"'The emperor Yaou said—'Vast and destructive are the accumulating waters, which, having overflowed their banks, rise so high as to cover the hills, and overtop the loftiest mountains, while they are coextensive with the spacious concave of heaven. Alas! for the mass of the people; who shall relieve them from their calamities?' All replied —'Behold Kwău!' 'Ah, no, it cannot be!' answered his majesty; 'he opposes the commands of his superiors, and subverts the nine classes of kindred.' It was remarked by the ministers—'That is doubtful; try him; perhaps he may succeed.' The emperor said—'Let him go then,

but be cautious.' He was engaged nine years, without accomplishing his task, and eventually atoned for the failure by his death. Yu, his son, was next employed, who perfected the great work of removing the flood, and restoring order to the empire. The following dialogue, on the subject of his labours, occurred between Yu and his sovereign. The emperor says—'Approach the imperial presence, you have abundant communications to make.' Yu worshipped, and said—'May it please your majesty, how can I speak? My thoughts were unweariedly and incessantly employed, day by day. The deluge rose high, and spread wide as the spacious vault of heaven; buried the hills and covered the mountains with its waters, into which the common people, astonished to stupefaction, sunk. I travelled on dry land in a chariot, on water in a boat, in miry places on a sledge, and climbed the sides of hills by means of spikes in my shoes. I went from mountain to mountain, felling trees; fed the people with raw food; formed a passage for the waters to the sea, on every part of the empire, by cutting nine distinct beds, and preparing channels to conduct them to the rivers. The waters having subsided, I taught the people to plough and sow, who, while the devastating effects of the flood continued, were constrained to eat uncooked food. I urged them to barter such things as they could spare for others, of which they stood in need. In this way, the people were fed, and ten thousand provinces restored to order and prosperity.'"

The reader may now wish for an analysis of the volume. It is divided into seven sections. The first has delighted us by unfolding the mystery, or philosophy of the language. The second is historical in the best sense; giving us a bird's-eye view of the stream of time, as it has flowed down the celestial empire. The three sects which have divided the people are made known to us in the third section, of which the fourth is an appendix, that unfolds their *moral* philosophy, if we may be forgiven for so profaning that term. The fifth section should be studied by statesmen, for it gives the best account of the political state of the Chinese. The next exhibits what may be called the superstition of the people, which is wrought into their very constitution. The volume closes with their education, literature, medicine, botany, and natural history. Some very appropriate reflections on the whole are just what we might expect from a missionary who has been prevented by ill health from pursuing the grand object of evangelizing the country, for which he acquired their most difficult tongue.

Whoever is entitled to the name of the philosopher that investigates facts in their causes, of the philanthropist who feels interested in the condition and destinies of our species, or of the Christian who regards man as immortal, and this globe as Christ's empire, should read this work, which places China exactly in that point of view, which must make up all the soul of research, of benevolence, and of devotional zeal. To pretend to a know-

ledge of man while ignorant of China, is like professing an acquaintance with physics, without understanding gravitation or magnetism. For if the history of Greece is that of literature and science, and the Roman story involves the knowledge of empire, "the flowery nation" exhibits that most curious and interesting of all phenomena, the middle link between the ignorant savage and the scientific European. A Chinese is among men like a bat among birds or beasts, or a seal amidst terrestrial and aquatic animals, for we know not to what class they should be assigned. They have at once wings and teats, fins and feet; the ignorance of the savage and the polished literature of the civilized portion of our race.

That almost a half of mankind should have remained to so late a period in this equivocal position is itself a curious fact; but that the jealousy of weakness should have succeeded in keeping them there, comparatively at peace, free from the intrusion of those restless spirits whose vigour and science could crush them like a moth, is more than curious. But, whoever wishes to see the thing as it is, must study it now; for that the day of China's transition to a new order of being is near, all things declare. Whether Britain shall throw around the empire her iron net from the south, or Russia from the north, shall enslave, under the pretence of protecting the celestials, China will soon become unlike herself. Philanthropy shudders at the prospect; for the pride of the son of heaven, and the knowledge of his numerical advantages and superiority to the mere savage, will be sure to make him restless under defeat, and reckless in the career that leads to destruction. The hand is raised that shall write her story: "Troja fuit."

The Christian must deplore the tendency which the horrors of war will have, to make millions "blaspheme the worthy name by which we are called;" but we have no other resource than prayer to Heaven in their behalf, and jealous efforts to call them to the knowledge of the truth, which will teach them to distinguish between what is called a Christian nation and those Christians which that nation contains. It is true, indeed, that the Chinese mind presents peculiar difficulties to the missionary, who has to contend with a combination of all that is most formidable in ignorance or perverse knowledge. Deism, or even atheism, is here mixed up with Pantheistic speculation, and demonology with material idolatry; while the antiquity of a hundred ages gives force to the errors and vices "received by tradition from their fathers." But while Christ says, "Go ye into all the world, and preach the gospel to every creature," we must say, "nil desperandum, auspice Christo." The success will be equal to the labour. We shall not have to elevate the celestials from the degradation of the Polynesian, nor to contend with the feebleness

of the Hindus. A literary, thinking people, far above what our forefathers were when the gospel came to Britain, presents an encouraging field to those who go with a Chinese Bible in their hands. Christian literature will one day spread over the vast empire like the fire kindled by the friction of dry trees over the immense prairies of America. Born again, by the Spirit of God, accompanying the word of truth, which liveth and abideth for ever, the Chinese may become as remarkable among Christians as they have hitherto been among men.

If we have yet made few converts, we have had more success than we have deserved. Late in the field, we have employed fewer labourers than we ought, if we had come in good time. We have been attempting to level the Andes with a tooth-pick. But whither would this spirit-stirring theme hurry us?—We must close.

The language well befits the work, being simply elegant and perspicuous; and if we have refrained from extracts, our readers should remember that a leg or an arm from a statue by the chisel of Phidias, could do but little to make it known: we must view the whole. Some curious engravings of interesting objects, and a thoroughly Chinese whole-length portrait of "Reason's Glory," the present emperor, increase the value of a work which deserves to succeed, whatever may be its fate.

Art. VI. *Nugæ Literariæ: Prose and Verse.* By the Rev. Richard Winter Hamilton, Minister of Belgrave Chapel, Leeds. London: Hamilton, Adams, and Co.

Did not the former publications of Mr. Hamilton, and our knowledge of his character, raise him in our minds above all possible suspicion of affectation, we should, perhaps, accuse him of discovering a spice of it, at least, in the title which he has given to the present volume, especially after making ourselves acquainted with its contents; but we know that he belongs to the intellectual athletæ, and that what would task to the utmost all the powers of most other men, is mere pastime to him. Highly as we appreciate these pourings forth of an affluent mind—so clear in thought, so convincing in argument, so imbued with learning, and so embellished with taste, yet we give the author full credit, when he says, speaking of them under a different metaphor from the one we have employed, addressing his friend, the Rev. John Ely:—"Even these poor flowers,—wildings—plucked in haste, I should loathe and trample, could I think that any duty of the holy office had been neglected while I gathered them;" we confess, however, that the humility which breathes in the succeeding sen-

tence is far beyond us, we cannot attain unto it; we ought, however, to believe that it is genuine, while we are left to wonder at the vivid perceptions of ideal excellence which the author had in his mind, that could induce him to say of these elaborate and high wrought performances:—"I have no confidence that to the most partial kindness they can present any bloom, or breathe any fragrance, save for a few short days: their chief value to me is, that they enable me to bind a little wreath—though they wither in the offering—in token and in memory of a friendship which has survived the course, and sustained the proof, of thirty years."

We are not among the number of those critics who, on such a subject, ill-naturedly take an author at his word. It would have been scarcely worth his while to weave a wreath so fragile that it would wither in the offering, especially when it was intended to grace the brow of a friendship such as he describes. Each one of the essays in the volume, and they are eleven in number, deserves a place among the first productions of the year, and would alone confer upon its writer a high literary reputation. Each one stands alone, with the exception of two, and bears no sort of relation to the rest, except the family likeness, which leaves not the slightest doubt of their paternity.

We imagine, indeed we have heard, that they were originally cast into the form of lectures, that they were delivered before the Literary and Scientific Institute at Leeds, and that they were afterwards remodelled as essays for the press. This will account both for the nature and diversity of the subjects on which they treat, as well as for the popular style of address which they retain. Half a score of independent treatises, forming one large volume, present to the reviewer a somewhat onerous task. Where space cannot be afforded for a critical analysis of each, and such a notice as will put the reader in possession of its merits, a less satisfactory course must be adopted, and to this we are reluctantly driven on the present occasion. In stating the subject of each essay, we must content ourselves with one or two passing observations, with occasional extracts to illustrate and justify them.

Before, however, we enter upon this, there is one subject, which as it applies to all the prose pieces in the volume, demands our preliminary attention. It is that of style. Of this we have no standard in our language. Our classical writers agree in general principles of composition and taste; but their styles are as diversified as their minds, modes of thought, and educational training. Some of them, such as Robert Hall, Middleton, Horsley, and Cobbett, whatever may be their nicer distinctions, possess in common one transcendant excellence. Their style is the graceful and transparent drapery of thought. The clear medium through which one intellect, as by intuition, communicates with another; the music and the beauty, by which the

creations of the mind render themselves audible and visible. The styles of Gibbon, Dr. Johnson, John Foster, and Thomas Carlyle, though possessing in some good degree this superlative quality, are yet distinguished by others which constitute their individual character. Each is *sui generis*. To this latter class Mr. Hamilton belongs, if we may call that a class, whose peculiarities are such that they have scarcely any thing in common, except the elements of the language in which they write. They are a class, however, inasmuch as they are always men of powerful intellect, who think for themselves, and whose embodiment of thought is as original as the conception. Mr. Hamilton speaks of an "eloquence—the severe rhetoric of nature—whose words are never thought of until the mind has received all the sentiment, and then are felt to be most worthy of it." And this is the eloquence which he himself has cultivated. Some tell us that his style is obscure. We examine the alleged passage, and find that it conveys a profound thought through the most appropriate medium, that there is no ambiguity in the language nor yet in the thought, except to those who have not the power to grasp it. Again, it is said it is ambitious, and often swells into fustian and bombast. We read, and discover that it is only the natural expression of lofty and ennobling ideas, which nothing else could render intelligible. By some we are assured that it is affectedly classical and erudite, and wearies by its stately march and monotonous elevation. Perhaps it is chargeable with all this in some degree, yet, as a whole, though classical, it is, with few exceptions, purely English. Though erudite, it is as often simple; and though it may occasionally betray more of stately monotony than a correct taste can justify, yet, for the most part, no sentences can be more varied, no cadences more natural, no music more sweet. So far from its being a laboured style, we are inclined to think that more labour would have removed from it this objection.

Writers of vigorous minds, and whose thoughts flow with rapidity, are apt to imagine that the phraseology in which their conceptions are first clothed is the best. They clearly understand themselves, and therefore imagine that they are equally intelligible to others. When Mr. Hamilton is obscure, or rather when some of his readers think so, and when they accuse him of an affected use of Latinized words, and classical and somewhat eccentric phrases, to the exclusion of the racy idioms of his own language, we are persuaded it is to be attributed to haste rather than labour, to carelessness rather than to affectation.

The first essay is on the "Isiac Mysteries," and a masterly performance it is. We cannot, however, do more than extract from it two passages—one as a specimen of Mr. Hamilton's style when he begins to glow with the inspiration of his subject, when the

sublime almost trembles on the verge of the ridiculous; the other, as an exhibition of the homage which sanctified genius never fails to offer at the shrine of piety.

"The spectacle of Olympus swells upon us very gorgeously. We think that we behold some lofty summit of crystals rising into the azure and splendour of mid-heaven. It is aerial, without an earthly base. There expands the dome of the Celestial! Like as Ovid records of the palace of the sun, the workmanship exceeds the substance, however costly, out of which it is formed. The year is but a spring, and the spring is no delay of harvest. The woof of Ormus and the dye of Tyre in vain would emulate these tissues. Architecture builds itself up with gold and gem. The choicest incense loads each gale. The amaranth casts its shade and scatters its breath. Music flows from sightless lyres. The nectar cannot fail. Ambrosia grows with inexhaustible abundance. The awful inhabitants of this heaven-embowering clime, this empyrean, are the *αθανατοι*, the undying, the immortals. Sometimes they withdraw into their respective dwellings and jurisdictions; at other times they keep high banquet and hold solemn debate. One while they separate as stars, the next mingle as constellations. On the lofty throne of that exalted state sits the sire of gods and men. The cloud-compelling Jupiter,—his eagle Perknos couching at his feet,—his brow clothed with thunder,—his nod affrighting the universe,—he proclaims supremacy, and defies fate. Juno, with her perfect beauty reclines by the monarch's side; she is sceptered,—the peacock spreads his argus-eyed train of plumes in advance of her,—or many of this glorious bird yoke themselves to her car, while her handmaid Iris throws the variegated arch above her head. The ivy-wreathed hair of Bacchus sets off his perennial youth, his thyrsus rules his panthers, and his only wrath pursues the goat because it roots up the vines: Silenus and his satyrs follow him not thither, nor do his earthly orgies and dithyrambics disturb the sky. Mars glitters in his mail. Apollo, that noble charioteer with his fiery-footed steeds of immortal race, only circles heaven in his daily course, and unfatigued relieves the 'noctes, cœnæque Deum' with his noble gesture, and sweet harp, and the eloquence of which men can only say that the most perfect imitators 'Phœbo digna locuti.' Vesta is mysteriously silent; her thought is fixed and impassioned; the holy veil covers her face; she muses 'in pure white robes, like very sanctity.' And now for tricksy Mercury, ever voluble, but ever humorous and ready to oblige, prepared to fly head-foremost with his petasus, and with his talaria, or winged heels, just touching earth to rebound to his native seat with all the news of earth. Pallas, the Tritogeneia, with corslet and helm, often quells the anger of her father Jove by her wisdom and moderation, and leaving the wine-god to his magpie, prefers the grave monotonous whoop of her owl. Venus and Cupid here offer little annoyance to 'the immortal shapes of bright aerial spirits;' while the boy's sportive archery need not be feared so long as he is in point-blank range of the Pythian 'Lord of the unerring bow.' Diana, with her crescent ensign, is a still better protectress,

and she stands braced and pure as new risen from the Castalian fount. Old Neptune. though always leaning on his trident and surveying his ocean-realm, proves his amphibious capacity, and seems happier aloft than in his coral caves. Some subordinate powers here receive a welcome and an office, though they can plead no prescriptive title to the place. Aurora, always the earliest riser, unbars the threshold of that vast festive pile at dawn. Hebe and Ganymede are the graceful cup-bearers when it pleases their superiors to quaff. Momus is zany of the court. The Hours weave their zone. The Muses fill their choir. The Graces twine their group. There, too, are they who were of divine descent, but still not summoned to this nobility—like commoners courteously distinguished during their aristocratic fathers' lamented lifetime : and a few who, though displaying a sinister bend of earthliness in their shield, are admirable heroes of exploit and fame. Vulcan, that skilful armorer and forger of thunderbolts, often leaves his smithy of Etna to take his patent's rank and seat. Esculapius has abandoned practice, and takes no less medicine above than he did below. Hercules, Castor, and Pollux, though the writ of summons could not avail them but only a new creation, disgrace not the 'ætherea domus' to which they have been called."—p. 5.

It is the Isiac Institute, in its last state of pollution and wickedness, that draws forth the following indignant yet animating strains :—

"It was a paradise of fools ; and an Erebus, throwing its pall of darkness over mankimd. Not a debt of gratitude could it ever claim. Evils of the most monstrous malignity grew up under its protection. It looked coldly on the ignorance, and stood unmoved by the wretchedness of nations upon whose wealth it rapaciously fastened ; into whose chains it drove rivet after rivet, and jointed link after link. It juggled for itself, and long its sleight availed it. In the mean time, who of the epoptæ became, from *its* lustration and impulse, the benefactor of his species ? Who was the deliverer, the philanthropist, that came forth thence, his country's blessing, the world's restorer and friend ? Until the reign of Hadrian, there had been issued no proclamation against human sacrifices. And what was that which built its very morals on obscenity, and taught its virtues within precincts devoted to all that can sicken and revolt ? What must the state of feeling be, when the lowest vice is piety, and the most unbridled libertinism is worship ? And how has it disappeared ? Did Epicurus reason down its madness ? Or did the dreams of Plato spiritualize away its grossness ? To the eternal infamy of those philosophers, they made common cause with it, lent it their advocacy, and flung over it their shield. But too late came their help. Its hidden recesses were already profaned ; its mighty pillars were visibly shaken. And soon the dread and awe, which had held the human mind so long enslaved, were indignantly renounced. A new cause of fear, a new form of hostility arose. A light had pierced and scared it. A power was moving over the minds of men which smote it to the ground. It had withstood time,—political shock,—all mortal chance and change,—it could not resist *Christianity!*

This brings with it no secrets but its wonders of love. It is the revelation of the mystery, and would make all men see what is its fellowship. Every artifice of iniquity, imposture, superstition, shrunk from the eye of this blessed religion. Hers was the triumph of this overthrow. It was her unassisted victory. She did more: she achieved, for the first time, human happiness. Every other attempt to retrieve the condition of our world and the destiny of our race had been disconcerted. Jurisprudence, philosophy, art, civilization, all had failed. Their experiments lay in ruins. She met them retiring, flying from the struggle. She advanced the more confident and assured. She lifted up her meek but sublime standard; and still she is the living power of all truth and goodness. Still she builds for virtue its only foundations, and for peace its only safeguards. Government cannot boast so solid a pillar, and patriotism cannot imbibe so pure a motive. She lives in light, she walks in love,—Knowledge is her herald, and Benevolence fills her train!"—pp. 42, 43.

The second essay has for its subject "The Olympic Games." It is not for us to reconcile the "poor flowers—the wildings—plucked in haste," in the epistle dedicatory, with the following announcement of the author's design, and the labour that was necessary for the completion of his task:—

"The subject of this essay is very interesting, not unuseful, illustrative of the most wonderful people which ever existed, deciphering many peculiarities of their national temperament, opening a passage to the heart of their idolatry,—besides constituting a splendid observance which survived kings and kingdoms, and filled a notation of more than a thousand years. It is pertinent to historical letters, and classic studies: it can be made to portray and impress the course of each duty and the encounter of each ill!

"If I may crave indulgence for any heaviness of the style, or any minuteness of the detail, in this discussion,—it should be recollected that accuracy is everything in such questions: moreover, I may claim credit for the utmost pains-taking and research in my power. It will often be necessary to cite the opinions, allusions, and statements of Grecian and Latin authors: the greater part is mine own selection, while others, which were suggested to me, I have always attempted to verify. Knowing that Gilbert West was the chief modern writer on these Games, I forbore to examine him until my principal materials were collected: I then read him with much advantage, and some mortification, for I soon found that proofs and descriptions which were, until then, regarded by me as fortunate and hard-gained treasures, had been ascertained and seized by him before. I cheerfully, however, remit the reader to that author, that he may try the extent of my obligations to him."—p. 50.

No one, after the perusal of the whole treatise, thus pertinently introduced, will be able to say of the writer's labours, "*Magno conatu magnas Nugas;*" he must rather hail it as

"*Munus Apolline dignum.*" But the author worships at a higher shrine, for thus he closes the dissertation :—

"While this retrospect of a marvellous institute, based on the solidity of ages,—elaborated by the arts of sculpture, eloquence, and poesy—the school of glory,—the centre of intelligence,—the apex and paragon of fame,—while this retrospect has opened upon us,—let us,—thinking of our higher duties and graver responsibilities and incomparably more precious advantages,—learn from this course of agonistic strife and struggle to fulfil our nobler, better, course! There was one who had seen the first, or who was fully informed concerning it,—and it may be well,—at least cannot be harmful,—to listen to his 'conclusion of the whole matter.' He seems to have in imagination the throng of spectators,—the debated course,—the contested rivalry,—the gymnastic curriculum,—he transfers it all to a grander combat and a sublimer speed—'Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily entangle, and let us run with patience the race that is set before us!' 'Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.' 'If a man also strive for masteries, yet is he not crowned, except he strive lawfully.' 'Now they do it to obtain a corruptible crown, but,—we an incorruptible!'"—p. 107.

"The History and Prospects of the Human Species considered in relation to Intellectual and Social Improvement," which is the third essay, will interest a far more numerous class than the two former; we can only remark upon it, that the theories of human nature which have at any time gained the attention of the world are examined—that man's origin is traced, his capacities exhibited in their various states of development, the causes which have advanced and retarded his progress are unfolded, and cheering anticipations of the future are justified by arguments derived from the everlasting principles of moral government, as combined in the system, and embodied in the only form of religion which is designed for universality, and which, in spite of all opposition, must achieve its ultimate triumph in the renovation of our entire species.

There is a noble passage on the Reformation, to which we can only refer, and quote instead, a much shorter one. The subject is Revolution.

"Revolution can never take place in the governments of the world, without a great aptness in public sentiment for it. Seldom, however, is a people so ripe and so prepared, that such a change shall not cost a struggle. But as seldom does such change not repay it. The causes must be deep and general: men are commonly long injured,—worn out with wrong,—ere they are goaded to this redress. Our own was but the proscription of a hated dynasty, and the dash of a pen achieved

it. That of America, be its provocation great or small, was the requirement of self-rule, by a vast colony which was old enough for a patriotism, and strong enough for a defiance. Never had country a juster ground for this species of vindication than France. There was not a great heart but beat in sympathy with it. Had it been earlier, its righteousness would have been clearer still. It should have fallen upon the rampant vice of tyranny, and not upon its feebleness. The worst, by the delay, were spared. And then it was acted by the few, and only imitated by the multitude. There was no standard morality, no restraining principle. It was a terrible recoil of passion. It was a judgment for martyred blood. The original quarrel was forgotten, and assassins seized on it as an occasion for massacre and booty. Yet when this age has passed, and its wars are forgotten, and its prejudices are allayed,—even that tempest and whirlwind shall be confessed to have ventilated the political atmosphere of the earth, and to have dissipated many a putrid pest which they found hanging there!

"That a crisis now solemnly pauses over the human family, that the chronicle of our world has now reached a surpassing interest, few will deny. The spirit of this age, growing long and maturing fast, struggles for expression. It teems, it travails, with glorious presages. What are its signs? It is the spirit of *vindication*. Man feels that he has been the subject of atrocious wrong. He has been crushed to the dust. His claims have all been mocked and spurned. He but asserts himself, but that assertion is a business of no mean import, and must prove one of mighty earnest. It is the spirit of *knowledge*. The soul feels that, to be without it, is not good. As the eye covets light, and even the flower of the cavern turns towards it, man disdains the ignorance which has been forced upon him, and, 'more than they who wait for the morning,' invokes the irradiation which can change mental darkness into day. It is the spirit of *independence*. The postulates of intellectual exaction are refused. The watchwords of general opinion are slighted. Proof is craved. Test is applied. Theory is sifted. It is the spirit of *liberty*. The quenchless passion which found an inbeing in the bosom of the enlightened and the virtuous few of old, has now awakened an all but universal sympathy. Even the slave breaks his bonds, and shall idiot-sway hold nations captive? It is the spirit of *dignity*. Man emulates his proper place and rank:

> 'Himself he too much prizes to be proud,
> And nothing thinks so great in man as man.'—YOUNG.

And though there may be much superficial boast, though the malapert sciolist may be often observed, though the affected confidence may be the look of vacancy, though the vaunted march may be the strut of conceit and the stalk of pride,—yet is there in all that encourages our hope and confirms our augury, depth as well as diffusion, and strength as well as lustre. The pillar is massive in every proportion to its ornament. The bed of the river will sustain every rush of its tides and every confluence of its waters. The time shall come when the universal plan will be expounded,—how all has subserved one end, and hastened to one goal."—pp. 145, 146.

From the fourth essay, "On the Grounds and Sources of History," we can only afford space for the opening paragraph on Scepticism, which reminds us of a transcendantly glorious passage in one of Foster's Essays:—

"'Certainly there be that delight in giddiness; and count it a bondage to fix a belief.' This trite quotation from the first of Bacon's beautiful and compendious Essays, describes a not uncommon state of the human mind. Scepticism of *all* truth and certainty, is not infrequently vaunted as our worthiest and most ennobling independence. A very satisfaction is cherished by some in doubting everything. Theirs is not the suspense of caution, nor the interval of deliberation, —they deride the hope, they abjure the capacity, of conviction. Now this is an intellectual condition most unhappy or most illegitimate,— most unhappy, if the nature of things precludes the possibility of just assent and settled belief,—most illegitimate, if there be an indifference to truth and a scorn of the evidence which confirms it. Whomsoever these Pyrrhonists call their master, in their universal indetermination they have little cause to boast. Might not a more discursive inquiry, a more observant eye, detect the deciding proof? May there not exist; and only latent to carelessness and lassitude, powers and instruments of assurance to which even they must yield? If more silent and more reverent,—might not the oracle speak to them, and in no equivocal response? At what point of human life, at what stage of human history, can man be justified in declaring that all the faculties of research are exhausted, that all the departments of knowledge are explored? And truly the spirit within us is placed most abjectly in all that concerns its improvement and pleasure, if it possess no tests by which to discriminate the impressions forced upon it, no rules to adjudge the circumstances out of which those impressions grow. To it only is this a phantom-world. It secures to itself the prerogative of dreaming, only to question its dreams. To the inferior tribes all is real and indubitable. This diffuses joy and animation over the œconomies of sentient nature. It riots in the bound of the antelope, trills in the carol of the lark, sweeps along in the flight of the eagle. It is existence in sympathy with all the scenes about it,—the green earth, the blue heaven,—existence conscious, assured, unsuspecting,— existence which jealousy of any single instinct or object would cloud and mar. If man cannot thus partake the ecstasy of confidence,—if his superior intelligence compels him to a timid apprehensiveness of all that his predecessors have told, and all his contemporaries yet tell,— it is natural that he should bewail his fate, it may be laudable for him to submit to it,—but it must be an enormous inconsistency to make it a reason of exultation. And that mind which so flippantly and recklessly avows its willingness to oscillate for ever between fact and falsehood, should, at least, be informed of its unhealthiness and decrepitude. It is the eye of the understanding which has gathered a film over itself,—the page which it cannot read is undefaced! The balance is accurately equal,—it is the palsied hand which agitates the scales into their ceaseless alternations!"—pp. 149, 150.

The subject of the next two essays is Shakspere. Some whom we know, and others of whom we have heard, will dilate the pupils of their eyes, and look with all the blank simplicity of astonishment as they receive this information. A minister of religion, an orthodox dissenting minister, too, of "the stricter sect," to be the critic and the eulogist of Shakspere!! Yes! and we honour the magnanimity and the independence, which, on a fitting occasion, did not shrink from the task of doing justice to one of the greatest geniuses which this or any other country ever produced. In former years, and not very distant either, the fact of having Shakspere in his library would have subjected the student or the pastor not only to censure, but almost to proscription. Indeed, a case is within our own recollection, where a man of some eminence, and occupying a distinguished station, was denounced, his company avoided, and a pulpit in one of our provincial cities closed against him, for no other reason than his having been detected in the very act of reading a volume of Shakspere. Had it been Sophocles, Terence, or the dramatic writer quoted by Paul, at Athens, he would have been perfectly safe—the ignorance of his visitor would have proved his security—but it was the English Shakspere, and his doom was sealed. While we rejoice in a healthier state of the religious mind, on the subject of fictitious and dramatic writing, and think there was much ignorant zealotry in the opposition which this species of composition so long encountered, we are not disposed very severely to censure its authors, whose chief fault seems to have been that they perceived no distinction between the acted and the written drama, and looked upon all the works of the imagination as ensnarers of the understanding, and enemies to the truth and sobriety of religion. In many cases they ought to have discriminated where they absolutely proscribed, yet we doubt not the purity of their motives, we only question the soundness of their judgment. Hannah More, among the strictly evangelical class, was the first who set a noble example of this discrimination. She took off the ban of intolerance from the name of Shakspere, and taught the youth of that generation how to read him with advantage.

We are quite sure that we yield to none in our abhorrence of the literature which charms the mind only to corrupt the heart. Works of this character every patriot and every Christian is bound to regard as the most effectual contaminators of innocence, and therefore to be carefully excluded from the family circle.

But do the works of Shakspere come within this category? Let us hear Mr. Hamilton.

At the conclusion of the first lecture, entitled "The Tragic Genius of Shakspere," he observes—

"In drawing these annotations on this incomparable genius to a close, I must be allowed to say, that I have wished nothing to extenuate and to set down naught in malice. Conscientiously adverse to theatrical amusements, I see no reason why a poem should become dangerous to morality, because cast into scene and dialogue, the true dramatic shape. Shakspere has obtained such a mastery of the human mind, such a throne in the world of letters, that it is impossible to banish him from our libraries: he is so singularly impressive, is so readily remembered, that it is equally impossible to chase him from our memory. Read and quoted he will ever be. His descriptions, like rich hangings and tapestries, fill our minds. We think through him,—by him we speak. He belongs to our national treasures—he controls our manners, and modulates our expressions, even still. For more than two centuries has his name been glorifying. Ever-strengthening is his spell. The guardian of youth and the minister of religion have here no easy path to walk, nor unhesitating counsel to enunciate. It cannot be denied that, in perusing him, there *is* danger of moral contamination. It is vain to say that his worst evil is his fidelity, that he calls the spade the spade. There is sometimes a lavish pruriency. His power is occasionally for evil as well as good. Explore his deep lore of human nature, study the principles and laws which he so clearly expounds, mark how even he can only make vice look frightful and leprously deformed,—and, as our taste passes by his verbal conceit and idle pun, let our better and purer sensibilities reject and spurn the oblique, and the too often undisguised, grossness which blots his page,—grossness so uncongenial with the poet, so injurious to the dramatist, so unworthy of the man!

"Plato, describing the poetic inspiration, says that it loves to visit a *tender* and *solitary* spirit.* How happily do these epithets describe the poet of whom we speak. How tender was his nature to every impulse and contact! It was like one sensorium. It was the cloud of spring, pliant to every form, reflective of every hue, and tremulous with every gale.—It, too, with all its fellowships, dwelt apart. How it soared above, and was unlike all common things. It walked amidst the haunts of men in a sweetly contemplative loneliness. It was the star, it rose and set, its glory was of itself, but it still moved to the harmony of a system and shed a living lustre all around. Or, if this imagery be thought too elated, we may think of his birth-place and its variegated scenes, and still speak of him as the tender and the solitary. His genius was, as his Avon, rippled by every breath, and throbbing with every impulse,—it flowed alone, as that lovely stream, its simple self, but was a mirror to every eye, and a harmony to every ear,—dulcet as the nightingale in the grove along its margin, and majestic as the swan which glided on its bosom!"—pp. 234, 235.

At the commencement of the essay he expresses his opinion of theatrical performances, and it is condemnatory:—

"It may be permitted me to say, that disapproving of the acted drama as a school of morality and source of amusement,—that incredu-

* "Απαλην και αβατην ψυχην."—PLATON. PHÆDO.

lous of its susceptibility of any decided improvement,—that convinced that the ideal and vision of poetry are injured by the proudest imitations of the histrionic art,—no taunt can lie against me because I enthusiastically love the dramatic literature of the olden model. It is a solid substitute and compensation to me for all my loss of the pleasure which others derive from theatrical show, mechanism, and illusion. I can read my authors,—their strain of harmonious numbers is my orchestra,—their vivid description paints, illumes, and shifts my scenery,—their summons crowds my stage with kingly presence, struggling virtue, awful incantation,—and the 'Veluti in speculum' I can afford to forego, when they bid their creations rise up without a medium, and speak without an interpreter for themselves."—p. 191.

The second lecture on Shakspere, entitled "The Classical Comedy compared with that of Shakspere," thus concludes:—

"I shall repeat nothing that was offered in a former essay upon the too spontaneous, too complacent, introduction of grossness in many of this author's works. I will say nothing on that question of personal consistency which respects admiration of the dramatic structure of poetry, and specially of the productions of this bard, and disapprobation of theatrical establishments and exhibitions. He must be read,—he ought to be read,—and my humble province has been to shew what are some of his merits, and also to suggest some cautions in his perusal. There are times when even he must not be excused our sorrow and disgust. But when I recal the fine, noble, sentiments of religion which often warm his page,—when I dwell upon his careful discernment of the human heart,—when I behold his nature and his truth,—when I think of the magician who can crowd his circle with fairy and goblin, the heroes of mythos and the heroes of history, prince and peasant, courtier and clown, Titania that zephyr, Caliban that earth,—when I mark well his reverence for virtue, and specially for female virtue, his guardianship of the virgin and matronly white robe,—when I see at every wicket and doorstead his image as the Lar of all household fidelity and love,—when I hear in his voice the clarion of liberty,—when I find that he has spoken to kings as they were never before addressed, and to peoples as they were never before represented, furnishing manuals for both,—when I trace the language universal which he easily enunciates, dialogue for the council, harangue for the forum, rally-cry for the host,—the subdued phrase of the palace, the majestic oratory of the throne, together with strains in which poets sing and philosophers descant, in which lovers whisper and friends confer, in which the mob shouts and the housewife chides,—the sweetest iambic of rhythm, the noblest instrument of eloquence,—when I muse all this,—the depth to which I believe no other man has reached,—the power of which I believe no other man has held the grasp,—the minstrelsy of every chord which I believe he alone could strike, and which of all men he only could direct as it floated around him,—then scarcely can I put a check upon my wonder, or set a bound to my homage,—(though finding and conveying no apology in the sentiment for whatever there may be of vice:)

'Ubi plura nitent, ... non ego paucis
Offendar maculis, quas aut incuria fudit,
Aut humana parum cavit natura.'" *

To these essays on Shakspere, the glory of the volume, we must remit our readers, without enriching our pages with any further extracts. The dissertations which follow, "On the Yorkshire Dialect," and "On Correlates and Synonyms," discover considerable research, discrimination, and ingenuity. The first is also enlivened by occasional flashes of wit and strokes of humour. The next, "On the Passions of the Human Mind," is philosophically just, and in some points original, as they correct the errors of metaphysicians of great name.

"Personal Identity," and "Craniology" are the subjects of the last two essays. In the latter, the pretensions of the advocates of this vain speculation are laughed to scorn, their facts are shewn to be groundless assumptions, and their reasonings proved to be fallacious and absurd.

On that portion of the volume which is devoted to "verse," we forbear to offer any comments. Mr. Hamilton's fame does not rest on his poetry. After reading these "Nugæ Literariæ," if we might sum up our judgment of the author's merits in one sentence, it should be the following:—"Οικεια ξυνεσει, φυσεως μεν δυναμει, μελετης δε βραχυτητι, κρατιστος δη ουτος αυτοσχεδιαζειν τα δεοντα."—Thucyd. lib. i., sect. 138.

Letter from the Earl of Shrewsbury to Ambrose Lisle Phillipps, Esq., Descriptive of the Estatica of Caldaro and Addolorata of Capriana. London: Charles Dolman. 1841.

THIS is altogether a marvellous pamphlet, which may well serve to convince us that the age of credulity is not passed. Its perusal has awakened in our mind both astonishment and regret,—astonishment that an Englishman should be found, in 1841, of such easy credence as is here evinced, and regret, that the human intellect, aided by all the information of the present day, should permit itself to be so stultified and priest-ridden. But so it is, and we must deal with facts as we find them, however mortifying to our pride, or subversive they may be of our most cherished theories. We have been accustomed to imagine that the credulity of the dark ages had disappeared with its ignorance, and that as sorcery and witchcraft had ceased to terrify our nur-

* Hor. Ars. Poet., 351.

series, so the follies of an over-rank superstition had lost their power on men of larger growth. We were not wholly ignorant of the fact, that in some secluded nooks and corners vestiges of the former faith might yet be found, the last remnants of a spell once so powerful and terrific; but we had to learn—we confess it in our simplicity—that the Romish faith retained such power over its votaries, and those, too, the most noble born and well bred, as to invest the impositions of priestcraft, or the hallucinations of an over-wrought temperament, with the attributes of a miraculous interposition. Such, however, is the fact, as the letter before us clearly proves, and it remains that we draw from its startling disclosures the unwelcome lessons with which they are fraught.

The schoolmaster has now been abroad for many years; he has walked the length and breadth of our land, scattering the elements of knowledge and the influences of intellectual life, amongst the masses of our working population. The consequences are apparent on every hand, in the increased activity and enlarged inquiries of the popular mind. A mighty revolution has been effected in the intellectual status of our people, and the change is still going on. Our artisans and labourers are lifting themselves up from the debasement of ages, and are substituting inquiry and ratiocination for the blind faith and slavish fear of their fathers. The traditions which were formerly sacred are now discarded with contempt, and the assumptions of the clergy, together with the dogmas of selfish politicians, are laughed at and set at naught. This is as it should be; but the singular and ominous feature of the times, is the revival just now—and that, too, by a powerful party—of the exploded doctrines of the middle ages; the fictions, by a skilful use of which, priestcraft formerly rose to power. In this resurrection we see—whatever temporary purposes it may answer—a sure sign of the bad spirit and conscious insecurity of hierarchical Christianity. The abettors of priestism have been driven by the popular tendencies of modern protestantism to this revival of obsolete dogmas, but the effort will not avail them. It may promise security, but it will prove their ruin, and that, too, in proportion to the zeal with which such nostrums are enforced.

But we must not be diverted from our more immediate object, even by the pretensions and activity of a party in whose proceedings we are so deeply interested. It is in perfect harmony with the Oxford movement, that popery should revive some of its old pretensions. They are parts of the same system of tactics by which the man of sin hopes to regain his former supremacy, and will succeed or fail together. It is the same spirit which animates the Puseyite party that is evinced, though with less prudent reserve, in the pamphlet before us. In the one case, we see the

initial, in the other, the mature development of one and the same principle. The difference is one of degree, not of spirit. They are like travellers who have started from the same point, and are moving in the same direction, though one be somewhat in advance of the other. Rome already rejoices in the anticipated reconciliation of the Oxford party to the holy see, whilst that party, though discarding some of the names, and mystifying many of the dogmas of popery, are evidently looking in the direction of spiritual Babylon. The Earl of Shrewsbury's letter displays, in the full growth of its absurdity, that uninquiring reliance on ecclesiastical officials which Dr. Pusey and Mr. Newman demand at our hands.

But to the pamphlet before us. Its title is sufficiently unintelligible, nor will the astonishment of our readers be diminished, when they learn that it relates to two young women, whose enthusiastic devotions have awakened the admiration and wonder of their catholic neighbours. The surprise excited by this discovery will give way to stronger feelings when the pamphlet itself is read, which is so perfectly unique in modern times, so out of harmony with all the sympathies and thoughts of an intelligent age, as to carry the mind back to the period, when folly assumed the garb of wisdom, and priestcraft was converted into a divinity. We can scarcely convey to our readers an accurate notion of the feelings which successively rose in our minds while engaged in the perusal of this singular letter. As observed by a contemporary—"We read the title with a kind of incredulous wonder; then we turned over the leaves with a disposition to contempt, gradually growing into a struggle to resist bursting into immoderate laughter. But this gave way to a feeling of humbling shame, that in the nineteenth century, in such a country as this, the premier earl of England should put forth such a production." But it is time that we permit our noble author to narrate the marvels which he witnessed. Our extract will be somewhat long, but we cannot otherwise do justice to the case:—

"Having brought letters from the bishop of Trent to the clergymen of the place, we were very shortly introduced into the house and into the chamber of the Estatica, accompanied by her confessor and the assistant-priest of the dean. It was about eleven o'clock. We found her in her usual state of ecstasy, kneeling upon her bed, with her eyes uplifted, and her hand joined in the attitude of prayer, as motionless as a statue. She was dressed in white, with her head uncovered, but with very long, flowing, black hair; and there was much of elegance in her figure, and grace in her attitude. Our first feeling was that of awe, at finding ourselves in the presence of so favoured a creature. When this had partially subsided, we might have mistaken her for a waxen image; for it appeared impossible that any being possessed of a soul could seem so inanimate—could remain so motionless; still a closer

inspection soon proved that that soul was at work. When in this state, she neither sees nor hears ; all her senses are absorbed in the object of her contemplation ; she is entranced—but it is neither the trance of death, nor the suspension of life, but a sort of supernatural existence ; dead, indeed, to this world, but most feelingly alive to the other ; one might fancy that the spirit were dwelling in heaven, while the body (without, however, losing its consciousness) remained expecting its return. After contemplating her in this condition for some minutes, she closed her eyelids, but without any other, even the slightest, movement, and certainly without the least perception of our presence. She might have remained in this state and posture for several hours, had not her confessor, by a slight touch or a word, we could not exactly say which, so quiet and imperceptible it was, caused her to fall back upon her pillow, which she did with the most perfect ease, placing herself in a sitting posture, with her legs extended under the counterpane, without the slightest effort, and without awakening from her ecstasy, remaining with her eyes shut and her hands joined as before, in the attitude of prayer; her lips motionless, and her soul transfixed in the same profound meditation. After again contemplating her for a few moments in this new position, her confessor proposed to us that he should awaken her entirely from her trance. We had no sooner assented, than he addressed her in a mild, gentle tone, as did the assistant-priest from the other side of the bed, which was placed with its head against the centre of one side of the room, we standing close at her feet, when in an instant, the most perfect animation was restored to her. She let fall her hands and opened her eyes, while her countenance beamed with a most heavenly, benignant smile, full of gratitude and joy, looking first to one side, then to the other, as if it were the unexpected meeting of friends whom she had not seen for years. She then took the hand of her confessor and kissed it with most unaffected devotion; and, turning with equal kindness to the assistant, paid him the same mark of affectionate respect. Her consciousness of our presence was merely signified by an occasional glance of the eyes, which otherwise were kept modestly cast down upon her hands. These she was continually covering with the ruffles of her sleeves, which were wide and ample, for the express purpose of hiding the stigmata with which they were marked. Both the confessor and assistant said a few words to her at short intervals, which appeared to give her great pleasure, and to which she ever assented by an inclination of the head, with that same placid, benignant, and heavenly smile, which had stamped the moment of her awakening with an inexpressible charm. Amongst other things, the assistant said to her,—'Maria, this is an easy life;' to which she replied, 'Yes,' with her usual sweetness. This was said in Italian, which we understood, while the rest was spoken in German, which we understood not. We all agreed it was the sweetest scene we ever beheld. It was, however, soon and abruptly terminated; for one of our party happening incautiously to ask the confessor, in her hearing, whether she were marked with the stigmata, she instantly changed countenance, as if she had heard that which should make her sorrowful; and, without any perceptible transition, became again transfixed in ecstasy.

with her hands, as before, joined over her breast in the attitude of prayer. Her confessor then told us, that she had the stigmata on her hands, feet, and side, and that they occasionally emitted blood; a statement which was afterwards confirmed by the assistant, who remarked, that he could only vouch for the wound in the side by the assertion of the women who had dressed her, but the others he had seen with his own eyes.

"After allowing her to remain for a few minutes in this second ecstasy, her confessor again brought her to herself by speaking gently to her, and she once more awoke with the same angelic countenance. The assistant then asked her to present us each with a small holy print, of which he took a box full out of a drawer, and handed them to her for the purpose. She selected them one by one, presenting them to us with great complacency and affability; and it was upon this occasion that we distinctly observed the stigmata on her hands, though marked only by a red spot, perhaps a quarter of an inch in diameter. Only a few minutes more had elapsed, when she again became absorbed in ecstatic contemplation; and, not wishing to trouble her or her attendants any longer, we reluctantly took our leave, inexpressibly delighted, interested, and edified by our visit to this singularly favoured child of heaven. Her ecstacy aside, the circumstance which struck us as the most extraordinary, was the extreme facility with which her confessor transformed her from a state of perfect unconsciousness as to sensible objects, to one of ordinary life. Though we all entered the room at once, accompanied by her confessor and the assistant, and all conversed together, yet, though, her eyes were wide open, she was most certainly wholly ignorant of our presence, and would probably have remained so for several hours. Her confessor had found her in that same state and posture at half-past six in the morning, though he then put her out of it, in which we found her at eleven. It is, indeed, become so completely her ordinary condition, that every day she is frequently in ecstasy, and even passes much of the night in ecstatic contemplation. She has been known to remain thirty-six hours together in the state and position in which we first saw her; and on Sunday it generally happens that she is raised off her knees, resting only on the tips of her feet, as if enjoying a nearer prospect of heaven, and participating in the glorious mystery of that auspicious day. Yet, with all this, it requires no effort, no noise, hardly any ostensible agency to break the spell; a gentle touch or whisper from her confessor, or any ecclesiastic with whom she is acquainted, is sufficient to dissolve the charm completely and at once."—pp. 3—8.

This young woman, whose name is Maria Mörl, was born, we are informed, on the 16th of October, 1812. One of her brothers is a Capuchin friar, and she has a sister belonging to the order of Ursuline nuns. She appears to have suffered severely from illness during her early years, which she bore with exemplary patience. The first appearance of the ecstatic state which has since become so common to her, was in 1832, when it uniformly succeeded her attendance on the holy communion. At one of

the church festivals during that year, it assumed a more decided character, on which occasion she is alleged to have retained her kneeling posture and ecstatic state of mind during thirty-six hours. This, though sufficiently marvellous, is quite possible, and may be paralleled by many feats of enthusiasts and fanatics. What follows is much more remarkable, and places beyond all reasonable question, the imposture practised by some, at least, of the parties concerned. Maria Mörl, it must be borne in mind, belongs to the third order of St. Francis, a most superstitious and fanatical zealot of the thirteenth century, who imprinted on his hands, feet, and side, wounds analogous to those borne by the Redeemer. These wounds, known by the name of stigmata, were appealed to by himself and his followers, as a miraculous attestation to his sympathetic union with a crucified Saviour: and the tale, though too ridiculous to be believed by any intelligent man, was readily circulated by the abettors of ecclesiastical assumptions. Such was the model, according to which the ghostly confessors of Maria Mörl were to work, and the following account, furnished by the Earl of Shrewsbury, from the pages of Görres, sufficiently bespeaks their skill:—

"So early as the autumn of the year 1833, her confessor observed, accidentally, that the part of the hands where the wounds afterwards appeared, began to sink in, as if under the pressure of some external body, and also that they became painful, and frequently attacked by cramps. He conjectured from these appearances that the stigmata would eventually appear, and the result fulfilled his expectations. On the Purification, on the 2nd of February, 1834, he found her holding a cloth, with which from time to time she wiped her hands, frightened like a child at what she saw there. Perceiving blood upon the cloth, he asked her what it meant? She replied, that she did not know herself; that she must have hurt herself so as to draw blood. But, in fact, these were the stigmata, which thenceforward continued upon her hands, and shortly afterwards made their appearance upon her feet, and to these, at the same time, was added the wound upon the heart. The manner in which her confessor, Father Capistran, deals with her is so simple, so far from aiming at the marvellous, that he did not even inquire what had passed within her to give occasion to these wonderful appearances. They are nearly round, but a little extending lengthwise, from three to four lines in diameter, and are stationary on both the hands and feet. Drops of clear blood frequently flow from these wounds on Thursday evenings and Fridays; on other days they seem covered with a sort of crust of dry blood, without the least appearance of inflammation, ulceration, or any vestige of lymph.

"She concealed this circumstance, as she concealed in general whatever could reveal the state of her interior. But in 1833, during the passage of a solemn procession, ecstasy of jubilation appeared in her; she was seized by it in the presence of several witnesses, who beheld her, like a glorious angel, scarcely touching the bed with the points of

her feet, splendid as a rose, her arms extended in the form of a cross, plunged in the joys of love. All present could then see the stigmata upon her hands, and the miracle could no longer be kept secret."—pp. 18—20.

Her bodily sufferings during her seasons of ecstasy would seem to be intensely severe. "Her sighs change into a moaning that wrings the heart; a flush of deep red suffuses her cheeks,—the swollen tongue seemed glued to her parched palate,—convulsions become more violent and more intense,—the hands, which at first were sinking by degrees, now dropped more rapidly,—the fingers entwined convulsively,—the rattle of death is heard in her throat; still, at long intervals, a few sighs seem to burst from the organs which death has stiffened." These fearful convulsions take place, we are informed, every Friday, so regular is the period of their recurrence, and are so entirely under the control of her confessor, as to cease instantly at his bidding. "A single word," we are told, "from her confessor, or from any other person spiritually connected with her, is sufficient to recall her to herself, without its being possible to observe the transition."

If these circumstances taken together—the sex and age of the party, her early illnesses, her regularly returning fits, for such only can we call them, the constant presence of her confessors and their paramount influence over her, do not indicate a case of physical disease and high-wrought fanaticism on her part, and of cool, deliberate imposture on the part of others about her, then we shall be willing to credit all the monstrous fables by which an erring piety or priestly selfishness has sought to accomplish their several ends. But we have not yet attained to the limit of the Earl of Shrewsbury's faith. The *Estatica of Caldaro* is far surpassed by the *Addolorata of Capriana*. "If," says our noble author, "you have felt Maria Mörl to be an object of surpassing interest, I think you will soon acknowledge that Domenica Lazzari is one of surpassing wonder;" and he afterwards describes the case of the latter as "perhaps the most striking supernatural personification of the sufferings of the Redeemer, which in his infinite wisdom and goodness the Almighty has vouchsafed to manifest upon earth." This is indeed marvellous language to be used by a sane man, living in the nineteenth century, and conversant somewhat with the free thoughts and bold speculations of protestant England. Nor will the astonishment of our readers at the earl's credulity be lessened when they learn, that the miracle thus referred to, consists of a poor miller's daughter, whose bodily and mental suffering, while adapted to awaken pity towards herself, possesses no one attribute, nor is capable of accomplishing any one end, of a miraculous attestation. The locality of the hamlet in which the sufferer dwells, is in happy

harmony with the impression which is sought to be made on her visiters. Situated amidst the lonely mountains of the Tyrol, surrounded by rude, wild, and desolate scenery, the visiter is awed by the wild sublimities of Nature, and his imagination aroused to more than its wonted activity, before he is introduced into the chamber of this most marvellous of Rome's modern wonders. The following is our author's account of this singular case:—

"Having also brought letters from the Bishop of Trent to the pastor of the place, we readily gained admittance to the chamber of the Addolorata, as she is styled, and there found her with the stigmata in a state of the most painful reality, and perhaps more distinctly marked than they have ever yet been known in any human being. It was at about a quarter after three on Friday the 21st of May. She was as usual lying on her back in bed, though comparatively free from suffering. The crown of thorns was as regularly and as distinctly marked across her forehead by a number of small punctures as if they had been pricked with a large pin, and the wounds appeared quite fresh, though no blood was flowing from them. Beneath was a regular interval of about a quarter of an inch, also perfectly free from blood, so as to give the punctures, which represented the wounds from the crown of thorns, the most perfect possible degree of distinctness. Below this line, her forehead, eyelids, nose, and cheeks, were entirely covered with blood, leaving only the upper lip and the whole of the lower jaw free from it. It had flowed in the morning, and was then dry. Her hands were firmly clasped over her chest, as of one in a state of considerable pain, and her whole frame was convulsed with a short, quick, tremulous motion. The blood was still oozing perceptibly from the wounds in the back of her hands, though the blood and serum which had flowed from them did not extend above two, or at most three inches. Her fingers were so firmly clasped, that, to judge from appearances, she had not the power to loose them; but on the clergyman who accompanied us asking her to let us see the inside of her hands, she immediately opened them from underneath, without unclasping her fingers, as a shell opens upon its hinges; so that we distinctly saw the wounds, and the blood and serum quite fresh, and flowing down over the wrist. At our request he also asked the mother to uncover her feet, which she did, though with some small reluctance, when we found them in the same condition as the hands, with, however, this singular and surprising difference—that, instead of taking its natural course, the blood flows upwards over the toes, as it would do were she suspended on the cross. We had already heard of this extraordinary deviation from the laws of nature, and were now happy to have an opportunity of verifying it in person.

"Understanding that she sometimes gave small prints of pious subjects to her visiters, we asked for some through the clergyman, who took them out of a drawer, and at our earnest request gave them to her to kiss before we received them from her. She took them between her forefinger and thumb, one after another as presented to her, without unclasping her hands, kissed them with great apparent fervour,

and returned them to us. She said a few words to the priest, but did not speak to us, though, by the intelligent expression of her countenance, it was clear that she understood all that was said. She often moved her lips, as if in prayer. She sometimes smiled, and her whole demeanour impressed us with the idea of a person of the most mild and amiable disposition. We solicited her prayers, to which she signified her assent, and then took our leave with feelings of reverential awe, inspired by the presence of so supernatural a spectacle, and of gratitude to the Almighty for permitting us to witness so striking an evidence of the truth of his holy religion, and so singular a manifestation of his power."—pp. 29—32.

In addition to this account, we are informed of some minor miracles pertaining to her case, which evince a luxuriance and prodigality of superhuman powers, to which no parallel can be found in the records of genuine history. The blood which oozes from the stigmata on her forehead is said to disappear spontaneously, leaving the skin quite pure. In like manner, her linen is affirmed never to be stained from the blood which flows from her foot and side; and she is said neither to have eat, drunk, nor slept during the last eight years. She was born at Capriana, in 1816, of poor parents, and is represented as having given early indications of extraordinary piety. Like Maria Mörl, she seems to have encountered in early life severe bodily suffering, and to this circumstance we are ready to attribute much that has subsequently transpired. His lordship, after referring to the sufferings of Christ, suggests a parallel between them and those of his heroine, which reflects as little credit on his piety as on his taste.

"So was Domenica prepared for the wonders that were to be wrought in her, by long and most excruciating maladies; wonders which had an immediate reference to the passion of Christ, and which were intended, by the woful spectacle they present to us, to impress upon our minds a deeper sense of the heinousness of sin, and of the sad price paid to redeem us from its penalties.

"Her sufferings were so great that her screams were often heard to a great distance; still her patience was inexhaustible, and her resignation so perfect, that, in the midst of her torments, she continually expressed her gratitude and her love to God, and her sense of his mercy and goodness to her. The holy communion alone relieved her, after which she frequently lay entranced for a considerable time.

"It was under these circumstances that, during one night, her whole head was encircled by small wounds, fifty-three in number, which opened and bled profusely every Friday. Fourteen days after the crown of thorns, she received the stigmata in the hands and feet, and the wound in the side."—pp. 34, 35.

The influence of bodily suffering on minds of an excitable order is well known. The two elements of our compounded nature act and re-act on each other; they are mutually cause and

effect, and the result of their conjoint action is precisely that morbid state of body and of mind which constitutes the impostor or the dupe,—the wilful deceiver or the plastic instrument by which the cunning or the craft of others accomplishes their nefarious designs.

Of this tendency the cases before us afford apt illustrations. It may be difficult to determine the precise position of these female devotees; whether they are themselves deceived, or are knowingly concurrent in the deception of others, we cannot say, though somewhat inclined to the former supposition. But of the general character of the two cases no doubt can be entertained by any impartial and intelligent bystander. They possess no one qualification which can entitle them to rank with those scriptural miracles, by the side of which the Earl of Shrewsbury would place them. For aught that appears, they are perfectly within the reach of human power. The bodily convulsions and mental ecstasies, together with the wounds, impiously termed holy and likened to those of our blessed Lord, may all have been produced by priestly contrivance for the accomplishment of its own sinister designs. To liken such things to the miracles of our Saviour is to undermine the foundations of our faith, and to insult the reason with which we are endowed. When the blind received their sight, the lame walked, the lepers were cleansed, or the dead were raised to life, tangible facts were presented which all could examine, and for the production of which no other cause would suffice than a Divine interposition. The effects of such miracles were beneficent as their authorship was thus obviously divine. Can anything of the like kind be alleged in the cases thus heralded into notice by the Earl of Shrewsbury? Do they not rather pertain to the mystery of iniquity, which "with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness," seeks to ensnare and ruin the souls of men? But it is idle to reason on facts so obvious, and we therefore dismiss the present publication with an earnest exhortation to our readers, and more particularly to such of them as are engaged in the ministry, to apply themselves diligently, and without loss of time, to the study of the history, and principles, the immutability of nature, and ever-varying phases of popery. No matter whether it be seen at Oxford or at Rome, it is essentially one and the same, and is destined, if we mistake not, to become the all-absorbing topic in which many others will be merged. To be thoroughly masters of its principles and its details is, therefore, the solemn duty of every religious teacher, and will soon be felt to be absolutely needful to the defence of the church of God against this most arrogant and pestiferous heresy.

Brief Notices.

The Difficulties of Elementary Geometry, especially those which concern the Straight Line, the Plane, and the Theory of Parallels. By Francis William Newman, formerly Fellow of Balliol College, Oxford. 8vo. pp. 143. London: Ball and Co. 1841.

This is a fragmentary work. "It consists," says our author, with much modesty, "of extracts from one which was intended to form a continuous system of elementary geometry; but as he finds no reasonable ground for hoping that any one would adopt his system as a whole, he has determined on selecting those parts which are either wholly new, or wanting in the common treatises." "In this form," he adds, "they may be read as supplementary by a student who has gone through Euclid; yet the endeavour has been made so to arrange them, that no part shall be unintelligible to a person who may have no previous acquaintance with geometry." That this little volume may be read with advantage by one who has already studied geometry to some extent, we have no manner of doubt; for many of the speculations it contains are exceedingly acute and ingenious, the reasonings clearly and lucidly expressed, and the methods of development and illustration not a little novel. But that they can be intelligible to any one previously ignorant of the science to which they relate, we are disposed to question. To us they appear far too brief, and too little developed for *that*.

We have also our doubts upon another point. Our author appears to think that an attempt might be hopefully made to clear up many of the fundamental difficulties connected with the science, *even to the novice;* for example, to remove the difficulties respecting the "definition of a straight line," or "the celebrated difficulties embarrassing the doctrines of parallel straight lines." For our own parts we much doubt it, considering what endless controversy these difficulties have occasioned, and the doubts which have been entertained as to the completeness or incompleteness of the reasonings offered for their elucidation, even amongst the greatest geometers.

Our author "anticipates that objections will be made on two heads to the methods which he has employed,—to the introduction of *motion* in geometry, and to the early use of the doctrine of *limits*." To such objections, however, we think he has fairly replied, so far as such objections are directed against the *logical* propriety of the course pursued. If he thought that clearer ideas might be imparted by such a course, he has quite made good his logical right to adopt it. It may, however, be made a question by many, whether the introduction of such notions (if they are to be made clear and satisfactory to the youthful mind,) will not involve difficulties as great as "those with which the elements of geometry abound." Our author thinks otherwise. "To him it appears that the notion of a limit enters into the very first conceptions of geometry, (as of a surface, a line, and a point,) and is essential to the establishment of those laws on which he believes

the science to rest." This might be allowed, and yet it might be replied, that many of the earliest conceptions of childhood itself involve some of the most subtle exercises of abstraction, while yet it would be impossible to make the mind of childhood conscious of the wondrous processes it was performing, or so explain such processes as to render them intelligible to it. The same observation applies to all youthful minds, previous to a certain stage of development.

But we must have done. If we could hope to render such discussions palatable to the generality of our readers, it would delight us to follow our author into at least the principal parts of his little volume. As it is, we must content ourselves with strongly recommending it to the attention of our mathematical readers, assuring them that whether they agree with our author's method, or not,—whether they think that he has succeeded in removing any of the fundamental difficulties of the science, or that those difficulties, so far as respects the youthful student, must be left where they are, either because they involve notions so simple as to defy demonstration, or, where that is not the case, necessitate demonstrations which cannot be adequately understood by the young,—they will find themselves conversing with a highly intelligent, acute, and well-furnished mind, and cannot fail to derive from his work both profit and pleasure.

Illustrations of Scripture, from the Geography, Natural History, and Manners and Customs of the East. By the late Professor George Paxton, D.D., of Edinburgh. Third edition. Revised and greatly Enlarged. By Rev. Robert Jamieson. Vol. I. Manners and Customs. Edinburgh: W. Oliphant and Sons.

Dr. Paxton's work is too well known to require comment or description. It exhibits a wider range of subjects than those of Harmer and Burder, and constitutes a general depository of such information as is illustrative of the manners and customs, geography and natural history, of the Bible. The present reprint will consist of four volumes, of which the first only is yet published, of the same size as the uniform editions of Montgomery and other modern poets, which have been recently issued. It will contain a memoir of the author, by Dr. Mitchel, of Glasgow, as well as much new matter from the pen of Mr. Jamieson. For completeness, therefore, as well as for the cheap and neat form in which it appears, it must speedily supersede its predecessors.

Account of Koonawur, in the Himalaya, &c. &c. &c. By the late Captain Alexander Gerard. Edited by George Lloyd. London: Madden and Co.

This volume constitutes a valuable supplement to the narratives of Sir William Lloyd and Captain Gerard, which were noticed in a former number of our journal.* The lamented decease of the latter gentleman having left his design unaccomplished, his papers were committed to Mr. George Lloyd, and his father, a surveyor of the East

* New Series, vol. viii. p. 92.

India Company, for publication. "They have been," says Mr. Lloyd, "carefully read, and out of the mass of route-books, observations, loose memoranda, &c., the result is this volume." In a letter to Mr. Lloyd, from which an extract is given in the preface, Captain Gerard refers to his manuscript account of Koonawur, as "a description of the country, without any narrative," and which he could easily extend to double its length. This design, if ever it assumed so definite a form, was never accomplished, though the copy was carefully corrected by its author. The work, therefore, necessarily appears under some disadvantages, which, however, are more than counterbalanced by the valuable information it supplies. To the man of science, the volume will prove of especial value, while the general reader, and the merchant, will derive from it information at once useful and interesting.

The Congregational Calendar and Family Almanac for 1842. London: Jackson and Walford.

This useful manual contains, in addition to the usual matter found in such publications, much useful and valuable information respecting the history, principles, and societies of the Independent denomination. The editor has laboured with considerable diligence in the service of his brethren, and is well entitled to their prompt and general support. "As this work," he remarks, in his advertisement, "is published especially to promote a more complete denominational union amongst the Independent churches of the empire, so the editor has laboured to supply the members of those churches with the fullest information respecting their various societies and efforts, separate and associated." Such a design, so skilfully executed, cannot fail to be highly appreciated by the body whose benefit it contemplates, and we trust that the publication will speedily find its way into the hands of the ministers and members of our churches generally.

The History of Nelly Vanner, who died April 26, 1839, *aged Ten Years. Written for Children of the same Age.* By John Curwen. Sixth Thousand. London: Ward and Co. 12mo, pp. 96.

This little book is one of the best things of the kind we have ever seen. Mr. Curwen says, in a short but intelligent preface, "This book is addressed to the hearts and minds of little children. It aims, therefore, to be simple, and does not disdain to be called childish." He has written the book as if he were *telling* the story to a parcel of little folks in his study. He has made himself one with his young auditory, and, consequently, has succeeded most admirably in writing in such a manner as cannot fail of delighting young persons. We earnestly advise Christian parents, now that the year is closed, to purchase this little book as a new year's present to their children. It is one of the most affecting and useful publications which can be selected for that purpose. The most important doctrines of scripture are presented in the plainest and simplest manner. We recommend its perusal in the strongest terms.

1. *The Illuminated Atlas of Scripture Geography; a series of Maps, delineating the Physical and Historical Features in the Geography of Palestine and the adjacent Countries: accompanied with an Explanatory Notice of each Map, and a Copious Index of the Names of Places.* By W. Hughes, F.G.R.S. London: Knight and Co. Royal 8vo, 1840.
2. *The Biblical Atlas; containing Seventeen Maps, with Explanatory Notices.* London: Religious Tract Society. Royal 8vo, 1840.

Happy are the biblical students of our day, and in nothing more so than in the ample provision which has been made of books, the object of which is to illustrate biblical history, antiquities, and geography. It is only of late that the arts have been made to contribute their full share to this species of literature. Pictorial and illustrated works were formerly so expensive (to say nothing of their inaccuracy) as to place them altogether out of the reach of ordinary purchasers. To no man are students so deeply indebted for developing the capabilities and resources of the art of wood-engraving, as the enterprising publisher of the first of the above works. By the enormous stimulus given to that branch of art, in the large and various works of a pictorial kind which he has brought out, the resources of the art have been fully exhibited, and some of its choicest products brought within the reach even of the most moderate purse. In no department of literature has he conferred more signal benefit on the public, than in that of scripture history, antiquities, and geography. His "Pictorial History of Palestine," his "Pictorial Bible," his "Illustrated Commentary," (embodying the notes and all the illustrations of the "Pictorial Bible," in a cheaper form,) are works of the highest value. Well worthy of being placed by their side is the "Illuminated Atlas." It is altogether the best and completest work of the kind that has ever come under our notice. It contains not less than twenty maps, each of which is accompanied by a valuable geographical disquisition. The whole of this descriptive letter-press (together with extensive tables of latitudes and longitudes) occupies about fifty large and closely-printed pages. The maps are beautifully coloured by that new method of "illumination," for which Mr. Knight has taken out a patent; and in which, as our readers are well aware, the colours are not laid on by the slow process of manual labour, but by the *press*. The colours appear more sober and less brilliant than under the old process; but, though less dazzling, they are, to our eyes, much more pleasant, and undoubtedly shew the outlines of the maps with much greater distinctness. Whether it be wholly owing to the method of colouring, or partly also to the style of engraving, we know not; but unquestionably the various portions of these maps are thrown out in much stronger relief than we have ever noticed in any other "Atlas" whatsoever. We are inclined, however, to attribute by far the greater portion of the effect to the novel and ingenious method of colouring. This, together with the greater cheapness of the process, must ultimately secure to the new method the preference of the public. It may require some little time

to familiarize the eye to it, but of its final success we think there can be little doubt.

The "Tract Society" has also recently conferred upon Biblical students some works of great value, and of unrivalled cheapness. To say nothing of their "Antiquities of Egypt," (of which we hope shortly to present our readers with a fuller notice,) the "Atlas" at the head of this article is one of the neatest, and certainly by far the most moderate in price, hitherto published. To students, to teachers in Sabbath schools, and to all private readers of the Scripture who cannot afford to purchase more extensive or costly works, it is a most valuable boon. Though less elaborate than the "Illuminated Atlas," and of far inferior pretensions generally, it seems to have been got up with much care. Though the maps are small, they are characterized by great clearness and commendable accuracy. They are not coloured; but this defect may be easily supplied by a very little ingenuity and trouble on the part of the young of either sex who may purchase it, and indeed it would be a good exercise in sacred geography, if every one who has the opportunity were to spend a few hours in rudely colouring the maps according to some copy furnished by other and larger "Atlases." We have known the attempt made with great advantage; and need not say that the value and utility of the Atlas have thereby been much increased. The maps are accompanied, like those of the "Illuminated Atlas," by descriptive letter-press, which occupies about thirty large pages.

An Inquiry into the Use of Church Authority, Tradition, and Private Judgment, in the Investigation of Revealed Truth, with a "Catena Patrum," from the Writings of Anglican Divines, who have regarded Scripture as the only Test of the Divine Will. By the Rev. John Moore Capes, B.A. 8vo, pp. 390. London: Hatchard and Son.

This work is directed against some of the most pernicious errors of the Oxford school of high-church divinity. It appears to be the production of a mind possessed of unfeigned piety, considerable acuteness, sound learning, and calm judgment. We cannot say, however, that it is so satisfactory an exposition of the subject on many points as it might have been; and that for the simple reason, that the author is trammelled by being a member of the church of England. It is true, that he says quite enough to condemn many of the worst errors of the Oxford school, but there are many others which, if adequately refuted at all, must be refuted by taking ground, which one who has sworn an *ex animo* assent to the articles, canons, and liturgy of the church of England has well nigh precluded himself from occupying. At all events, the arguments employed must often be so cautiously, and guardedly, and tenderly insisted upon, by one in the predicament of our author,—must be stated with so many limitations and qualifications, as to despoil them, in a good measure, of their force and consistency. There is nothing we hold to be more certain, than that the Oxford tractists, on a great variety of points, have, and must have, the best of

the argument as against any members of their own church, and therefore we do not expect that the success of the evangelical clergy in this great controversy will ever be more than partial. It is true, indeed, that the latter may convict the former of inconsistency as often as the former can convict the latter; and that simply because the church of England *itself* teaches inconsistencies. But it is poor consolation, that each party can prove the other to be in the wrong, while neither can prove itself to be in the right. As to a "catena patrum" of Anglican divines, we hold it very cheap, whether on the one side or the other, for we can select testimonies which shall form a "catena patrum" on behalf of the most opposite opinions; and who, indeed, can wonder at it, when the standards of the very church, of which such divines are but the ministers, themselves furnish such discordant doctrines? Still, there are many important points in the present work, well reasoned, and conclusively established; and whether the author be perfectly consistent or not, or whether he be in the best possible position for carrying on the controversy or not, certain it is, that he has delivered an earnest and fearless, yet singularly modest and impartial, testimony on behalf of the principal truths which the Oxford writers have impugned, and especially against that enormous error which would invest "tradition" with an authority co-ordinate with that of the "Scriptures." The sixth chapter, "Of the possibility of ascertaining the supposed Apostolical tradition through the medium of the church Catholic; and of the rule of Vincentius Lirinensis:"—the seventh chapter, "On the authority of the early Christian writers:"— and the eleventh, on the "Abuse of Private Judgment," will be found amongst the most interesting in the volume. The work we hold to be the more valuable, that it comes from "Oxford," and may possibly be read by some of the deluded youths there, when other, and even more forcible, works would be disregarded.

Elements of Electro-Metallurgy; or, the Art of Working in Metals by the Galvanic Fluid, containing the Laws regulating the Reduction of the Metals, the States in which the Deposit may take Place, the Apparatus to be Employed, and the Application of Electro-Metallurgy to Manufactures; with Minute Descriptions of the Processes for Electro-Gilding, Plating, Coppering, &c.; the Method of Etching by Galvanism, the Art of Working in Gold, Silver, Platinum, and Copper, with full Directions for Conducting the Electrotype. (Illustrated with Woodcuts.) By Alfred Smee, Surgeon to the Bank of England, &c. London: Palmer, Longman, and Co. 8vo, pp. 163. 1841.

We have copied out the long title of the above work as the best and briefest way of making our readers acquainted with its contents. Varied as the subjects of this little volume are, they are treated both fully and clearly. We need not say they are full of importance and interest; the recent discoveries in electro-metallurgy, and the promise of still more striking and beautiful applications of the art, which these

discoveries hold out, have excited the liveliest attention in the public mind. The volume is very elegantly got up, and its value is greatly increased by an appendix, containing Palmer's descriptive catalogue of the various species of apparatus used in the illustration of chemistry, pneumatics, frictional and voltaic electricity, electro-magnetism, optics, &c., &c., accompanied by three hundred engravings, and a statement of prices.

Literary Intelligence.

In the Press.

A new edition of Dr. J. Pye Smith's Four Discourses on the Sacrifice, Priesthood, Atonement, and Redemption of Christ, is nearly ready, in 1 vol. f.cap 8vo.

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Proposals have been issued for publishing by subscription, in 1 vol. 8vo, Daniel and his Times, and Zechariah and his Times. By the late Thomas Wemyss, author of "Job and his Times," "Biblical Gleanings," &c. &c. To which will be prefixed, a Memoir of the Author. Subscribers' Names received by the Publishers, Messrs. Jackson and Walford, 18, St. Paul's Churchyard.

The Rev. Robert Montgomery, author of the "Omnipresence of the Deity," &c. &c., has in the press a new Poem, designed to embody the character and work of the Great Reformer.

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